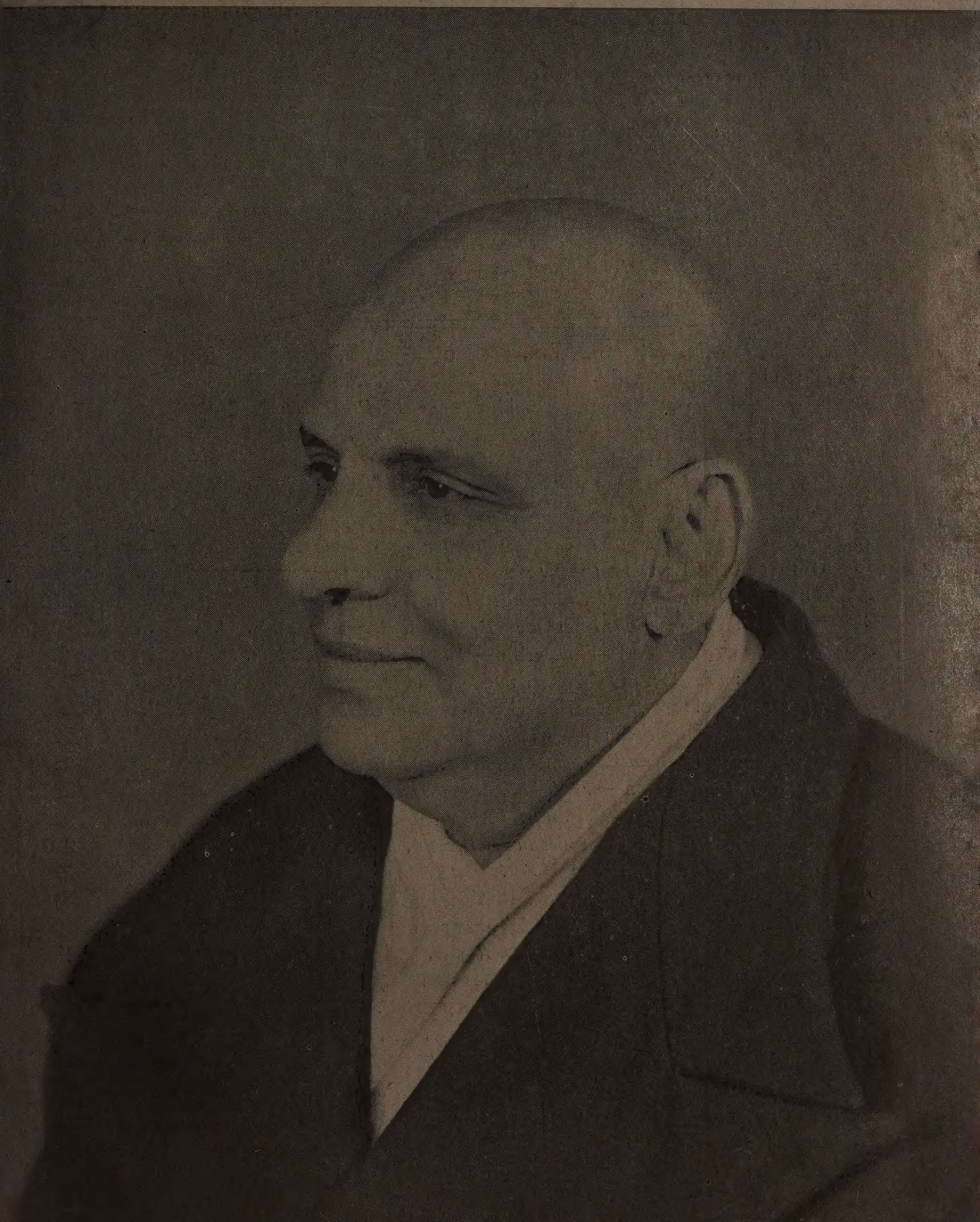
THDAY SOUVENIR THE DIVINE LIFE SEPTEMBER 1951



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THE DIVINE LIFE

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GLORY TO THE PRECEPTOR

(Sri Swami Krishnananda Saraswathi)

गुरुवैभवम्

गुरवः परमार्थवेदिनः प्रचरन्तो व्यवहारवद्भुवि ।
अथ संवृत्तिजीवमोचनं सततं कुर्वत आर्तिनाशकाः ॥१॥

THE Gurus are the knowers of the Supreme Truth, and yet, they, the destroyers of distress, move in the world of practical activity and constantly bring about the liberation of the Jivas who are (otherwise) confined to relative experiences.

य इहाद्य जनेभ्य आदरात् प्रदिशन् दैवतजीवनं मुद्रा ।
गुरुरस्ति महान् पुमान् जयत्वघहती सुखमेव यःशिवः ॥२॥

Who, here and now, eagerly and joyfully instructs the people in Divine Life,—may he, the Guru, the Mahapurusha, the destroyer of sin, who is Siva (auspiciousness) in the form of happiness, be victorious!

अचिदस्तित्वबाह्यत्वभ्रमध्वान्तदिवाकरः ।
पुरतो भाति चिज्ज्योतिरहो नी भाग्यवैभवम् ॥३॥

The sun of consciousness and light to the darkness of delusion in the form of (belief in) the existence of unconscious and external things shines before (us), O, the greatness of our fortune!

Sixty-fifth Birthday Message

RIGHTEOUSNESS-THE BREATH OF LIFE

(Sri Swami Sivananda)

RIGHTEOUSNESS is the Kalpa-Vriksha on which the fruits of peace, happiness and prosperity grow in abundance. The righteous men are happy here. They enjoy the satisfaction of having lived a life in accordance with the Divine Law of Dharma. Righteousness is the fire that reduces the Samsara wood-pile into ashes within the twinkling of an eye. The righteous man is liberated here and now.

Be righteous. You will enjoy both Bhukti (prosperity, happiness) and Mukti (Liberation). Righteousness takes you nearer to God. When you lead a life of strict righteousness, you live in constant communion with God; for God is righteousness.

The unrighteous man knows no peace nor happiness. *Satyameva Jayate Na Anritam.* An unrighteous man is doomed to failure and abject misery. His lot is pitiable indeed. His life is full of anxiety, fear, remorse and regret. He can never find happiness here; for his happiness depends on illusory objects here. Happiness is the other half of righteousness; where there is righteousness there happiness resides, too.

Ascend the ladder of Truth and reach the summit of Truth Absolute. Light the candle of Love and behold the Supreme Lord of Love, who resides in every heart. Wear the garment of purity and enter the Kingdom of the Ever-Pure Atman. Breathe the air of unity and attain union with the Supreme one, the All-Pervading Brahman.

That is the purpose of your life on earth; that is the purpose for which you have taken this human birth; not to eat, drink and make merry. Every moment is precious. Every moment rolls silently by and drops into the ocean of eternity; you cannot recall it. Live well. Love all.

Universal love is the very foundation of righteousness. Selfless service is the cornerstone. Dispassion, discrimination, cultivation of virtues, and a strong yearning for liberation are the pillars. The superstructure is eternal happiness, peace, prosperity and immortality. In this temple is the Supreme Lord enshrined. Adore Him there. You will soon attain Him.

It is only when you are convinced that true happiness can be had only in God and not in the objects of this world can you really be righteous. This is not pessimism. This is glorious optimism. You will sometimes get your cherished objects of enjoyment; you will later on lose them, and often you may not get them at all! Not so is the case with God. He is your very Self. He is nearer to you than your Jugular vein. He is closer to you than your life-breath. You can never be without Him. If you realise that happiness can be had only in Him, and if you seek His constant communion, you will be ever immersed in bliss. Is this not optimism of the highest order?

What have you to do to get this happiness? You will have to be indifferent towards the objects of the world. This is not a loss to you. Is it a loss to throw a bug out of your bed? Is it a loss to pull out a thorn that has entered your foot, and to throw it out? To renounce craving for sensual pleasure is itself a great joy. From such a renunciation springs righteousness.

A righteous merchant will not be greedy.

He will not hoard. He will not indulge in falsehood, black-marketing, and adulteration. He will see his God in his customers. He will conduct his business in the spirit of worship of this God. Glory, glory to such businessmen. The world is in need of them today.

A righteous employer will look upon his employees as his co-pilgrims on the path to God. He will treat them with love and kindness. He will look after them as he will look after himself. He will see God in all.

A righteous employee will consider that his employer is an Amsa of God Himself. He will serve the employer with faith and devotion.

Every righteous man will strive day and night for the attainment of the goal of his life, viz., God-realisation, and thus contribute to the peace and welfare of the world at large. He will radiate peace. He will work for the welfare of humanity. To such a man even the Devas pay their homage. He is verily a God-on-earth. He is fit to be worshipped by all.

May you all become righteous, pious, noble and wise! May you all shine as Jivanmuktas and Yogis in this very birth! May God bless you all with health, long life, peace, prosperity and Kaivalya Moksha!

TRIBUTES FROM THE NATIONAL LEADERS

I wish the Divine Life Society all success.

—DR. RAJENDRA PRASAD,
President, Indian Republic.

Swamiji, too, is in agreement with me so far as the religious education is concerned.

—HON'BLE ABUL KALAM AZAD,
Education Minister, India.

Swami Sivanandaji has not only been guiding the disciples who are under his personal attention, but has endeared himself to a vast body of admirers all over the country to whom he has been interpreting the teachings of the ancient Rishis of our land, reinforcing them by the example of his own life.

—HON'BLE SRI C. RAJAGOPALACHARI.
Home Minister, India.

Words are but poor vehicles of thought and, therefore, however much I may express my gratitude for your books, I will not be able to convey what I feel. I thank you for your blessings and ask you to remember me in your prayers. I have my every good wish for you and your work.

—HON'BLE RAJKUMARI AMRIT KAUR,
Health Minister, India

I hope, with the help of eminent writers in India and outside, the Birthday Number will be worthy of the saintly personality whom it intends to honour. May the special number serve to awaken the readers to the necessity of observing in their daily life the

principles which *The Divine Life* has been preaching. I send, on the occasion of the sixty-fifth birthday of Sri Swamiji, my hearty and warm felicitations and prayerful wishes for many more returns of the happy day.

—H. E. SRI M. S. ANEY,
Governor of Bihar.

One thing strikes one that even in his early days, Swamiji was serving humanity in the best way he could in the Straits Settlements and wherever he went.....I have been in correspondence with him and have seen the numerous books which he has written on subjects on the greatest value to humanity.....To me it is a matter of very great joy that I have been able to meet him. I found that he had engaged himself in unwearied action in the service of the world. I have no doubt at all that blessed as we are from time to time with the help of such great souls devoted to the cause of humanity, embued with a love not only for humanity but for all creatures of the Lord, there is a great future before the people of our country.

—HON'BLE SRI B. G. KHER,
Chief Minister, Bombay.

Swamiji's sixty-fifth birthday celebration will be acclaimed with joy by his innumerable disciples and devotees in our land, to whom he is a tower of spiritual strength ; and his longevity means a longer span of spiritual bliss and enlightenment assured to them.

Swamiji's services for the promotion of social, moral and spiritual advancement of people, are well known throughout our country. I have had the pleasure of seeing the Swamiji and his Ashram in person recently, in May 1951. Every soul and every inch of the activities there, would seem to be moving towards the nobler ideal—the ideal of service to humanity and of promoting human welfare and happiness. What struck me as the most remarkable feature in the Swamiji himself are his humility and simplicity in the background of his great spiritual attainments, which really enhance his greatness all the more. He practises what he preaches. To him, religion is not a thing divorced from day to day life ; every moment of man's life should be pulsating with the morals and precepts of religion. And I could say unreservedly that I find in him an inextricable combination of life and religion.

May he live long to fulfil the Divine Purpose ordained on him !

—HON'BLE SRI P. S. KUMARASWAMI RAJA,
Chief Minister, Madras.

I had the opportunity of meeting Swamiji for a few minutes only but have seen many of his books and know that they have been a great instrument in propagating spiritual knowledge in a wide section of the public. I am sure the special number of *The Divine Life* will be worthy of the occasion.

—HON'PLE DR. SAMPURNANAND, D. LITT.,
Education Minister, Uttar Pradesh.

I feel that our revered Swamiji is one of the great rare souls who have been vouchsafed to us by Providence to accomplish a mission.

—HON'BLE SRI THIRUMAL RAO,
Deputy Food Minister, India.

It gives me great joy to learn that the Sixty-fifth Birthday of Sri Swami Sivananda will be celebrated on the 8th September and that in commemoration of this happy event a special issue of the *Divine Life* will be published. Readers of the *Divine Life* have been benefited immensely in the past years in their search for Truth and the elevation of their spiritual outlook. On this happy occasion I cannot but bring to my mind Sri Swamiji's service in the cause of spiritual education. I pray God to spare Sri Swamiji for many more years for the benefit of humanity. I also sincerely wish the journal a long life of useful service.

—HON'BLE SRI K. T. BHASHYAM,
Minister for Law & Labour, Govt. of Mysore.

SIVANANDA: AN ANALYTICAL STUDY

(Lt.-Col. A. N. S. Murthi, B.A., B.L. New Delhi.)

OFTEN have I wondered at the stream of people who go from the plains to see Swami Sivananda in his Ashram, appropriately called Ananda Kutir (Abode of Bliss), which nestles at the foot of the Himalayas, on the way to Badrinath. The stream is endless and consists of people from all walks of life—great and small, men and women. The pilgrims who go to Badrinath see this saint on their way, up and down. All those who go to Haridwar for a dip in the sacred *Harikipaudi* make a point to go up another sixteen miles to Rishikesh, to have his darshan.

On one single day, I saw coming to him, among others, a merchant from far-off Madura, a school-mistress from Bombay, a magistrate from Allahabad, a soldier from Delhi, a student from Calcutta and a tramp from Amritsar.

Of the great leaders like the President of the Indian National Congress, the Commander-in-Chief, the Chief Minister of Madras, the Education Minister of U. P., the Maharani of Mysore, the Mahasannidanam of Dharmapuram, to mention only a few, have all been there to see him.

Whereas many heads of the various Religious sects would cavil at each other as, particularly, in the case of Nagas who are as notorious for their fanatic murders as for their ardent austerity—who will not brooke any difference of opinion whatsoever—even these go to him for advice and hail him as one of the great Mandaleshwarars, although he speaks and writes in English—the language of the faringi (foreigner). An unlettered or a layman's praise of a Sadhu is, perhaps, not so very extraordinary. For, to the uninitiated, one even on a slightly higher plane may appear to have attained something great. But this is what Swami Suddhananda Bharati, himself a great Yogi, a poet-saint of great renown and an old associate of Sri Aurobindo, says of this sage of Rishikesh, "Swami Sivananda Saraswathi is the eminent spiritual magnet of India, a reincarnation of Sankara, a true apostle of Divine Life".

The foreigners have not lagged behind. Professors of American Universities, seekers from countries like Latvia and Lithuania have all gone to him and, on return to their countries, have opened branches of Divine Life Society in their own land. Those who follow his teachings and write to him for more spiritual guidance are innumerable. Letters come to him daily, from almost every corner of the globe. In appreciation of his services, an International Organisation in Europe has sent him an award called "The Baron Cross of Honour".

When he went on tour to awaken the spiritual consciousness of India, he was received by the Mayors of the cities he visited. Addresses were read out to him by the citizens of the places he sojourned in. Chief Ministers, Ministers, High Court judges and other high officials presided over meetings he addressed. Everywhere, the Town Halls where he spoke were packed long before he arrived. At Delhi, even though I had the honour of putting him up during the day for his undisturbed rest and also had the privilege of driving him in my car to his meetings, I had to contend myself staying in the car-park outside the Town Hall; the entrance was jammed and it was with some difficulty even the Swamiji could be escorted to the dais. The loudspeaker arrangement was bad and my inquisitiveness to know what the learned judge of the Supreme Court of India who presided over that meeting had to say, was satisfied only next morning when I read the papers.

What may be the Secret of this Tremendous Popularity ?

Now, although there are in the land people who believe in the saying, "*Sant na hote jagat men jal marta sansar*" (had there been no saints the world would have been scorched by now) and would adore a Sadhu—good, bad or indifferent, their number today is small and is restricted to the ignorant and the unlettered. The educated would no longer look at a man in ochre cloth. To them, Sadhus have no place in modern India. They are a drain on the country's economy. They would have them put in the Poor House or turn the Charkha.

Why, then, this adoration of Swami Sivanandji, particularly, by the educated, by leaders in every walk of life including the Army, which till the other day was considered to be devoid of religion, or art or any of the finer feelings of man—this adoration of Swamiji by those well known for their careful discerning and critical attitude ?

I believe it is because in Swami Sivananda they see one who practises what he preaches and also because what he preaches is just what the country and the world need today.

Siva is not the Sadhu or the saint of the cloister or the cave. To him religion is not merely meditation—something airy and fairy, something which we may practise only in shrines and temples or ivory towers. To him, religion is also action—the daily observance of our spiritual beliefs, from hour to hour, indeed, from moment to moment, in our dealings with one and all, here and now, in this very work-a-day world. Escapism (from Maya) is not his philosophy. Although we may retire from the world for a while, it must be only that we may meditate to re-charge ourselves for further action, pleasing to God and to see more and yet more of Him in the living and the non-living. This attitude to live and the example he sets naturally satisfy the educated, the rationalist, the modern as well as others in whom his very saintly appearance consequent on his inner purity invokes a sense of

doration. While the latter, by instinct, ee the aura of light in the face of this self-ealised saint, albeit they may lack the ritical mind to analyse him, the former n reading his great and useful teachings nd on seeing that he practises these in his wn daily life, hail him as the Saint of saints.

In the years gone by, this country has een many saints. Some of them were great rudite scholars, some of them were great reachers ; some were astoundingly clever xpounders of the Vedas and the Shastras ; ome of them had attained Godhead. But las ! most of them were 'specialists' if I may se the word, and many of them were not ccessible to everybody. Either they were ery secluded or far too serene to approach. To many of them the world was a Maya a rap even for the self-realised soul. On the ther hand, the pivot of Siva's teachings is 'SARVAM KALVIDAM BRAHMA". And in realising this he would not have us ivide Yoga into separate systems. Siva be-ieves in synthesis—in the Yoga of synthesis what our scriptures call Adhyatma Yoga. To him, social-service is as much necessary as Samadhi, Likhit japa, honesty, humility, Yoga or Yogasanas. To him, cheer-fulness is as much a sign of godhead as serenity ; care of the body and the mind as much as of the soul.

To propagate these ideas he has written nearly two hundred books—many of them of more than two hundred pages,—in eloquent English interspersed with Sanskrit texts and Slokas and is still pouring out his poems, dramas, skits and articles by the hundred every year, not to mention the many letters he writes to seekers all over the world. During 1950 alone he distributed his books, costing about Rs. 48, 000/- free.

His philosophy is not something stupen-dous, written in ponderous language, undeci-pherable by the ordinary folk. His is a simple elucidation of ideas which all can understand, a code of virtues that all men ought to cultivate.

His message of the life divine is not restricted to any caste, creed or religion. He gives initiation to any earnest seeker. His Sadhaks can chant any Name of the Lord—Mahadeo or Mahomed, Jesus or Zoroaster.

HE INSISTS ON DAILY PRACTICE

Almost every book of his contains in the beginning, or in the middle, or at the end, his "Fifteen Spiritual Instructions" or "Twenty Spiritual Instructions" and, in some cases, "Sixty Spiritual Instructions". They range from advice on early rise to prayer at night, from Yogasanas to benefits of Mowna, from charity to punctuality—virtues that all men ought to cultivate.

His devotees whose number is legion reproduce these and distribute to whomso-ever they come across. (It is from one of these I first came to know of his teachings). Many recipients in their turn reproduce and distribute them on occasions like marriage or *mela* or at any other time when people congregate. Thus, his teachings, with the emphasis on daily practice of virtues, keep on travelling far and wide, permeating the life of all whom they reach.

Therefore, the most practical man, General K. M. Cariappa, the Commander-in-Chief, says, "The joys and glories of the spiritual heritage of our country are being passed on by the Great Swamiji to the people of the world with the object of helping mankind as stated above. I see the guidance he gives in this respect reaches almost every nook and corner".

SIVA SETS THE EXAMPLE

Swamiji gets up at 4 a. m., perhaps

earlier. He considers this hour, *Brahmamurta*, as sacred or condusive to Yoga. He enjoins on all seekers to get up early. So does he himself. He wants all to practise Yogasanas and Pranayam. His photographs of Sirasasana or Sarvangasana or Pranayam, one may find on the cover-page of one of his numerous books or journals. He considers work as worship and, to demonstrate this, he attends the office of the D. L. S., where aspirants and monks squat on the ground and type at a rattling speed which should be the envy of many a professional stenographer.

On Swamiji's arrival at the office, which is at about 9 a. m., a religious class is held when one of these "office-going" sadhus holds a discourse on the Upanishads or the Gita or any Vedic Text which he wishes to propound; another sings Kirtans; a third reads the Bhagawatam and so on, for an hour. At the end the class is closed with a prayer and the assembled adjourn to the adjoining room for correcting proofs, despatching letters or auditing the accounts, as the case may be.

Swamiji stays at his desk till eleven and, sometimes, twelve noon, grappling with the mail bag from his "fans", giving Darshan to those that come, putting in a word here and a word there to his staff. Everyone of the hundred or so of the inmates of this Ashram is busy with typing or writing, dispensing or cooking, training or teaching, offering libations in the Vishwanath Mandir or tilling the vegetable garden. The departments Swamiji and his associates are manning are far numerous to mention. The few given here should convince the reader not only of the amount of work turned out by the inmates of the Ashram called "Ananda Kutir" but also of the versatility of the genius behind this undertaking with so many cross-sections of work. Here are a few: Publication League; Ayurvedic Pharmacy; Free Hospital; Free Primary School; Divine Life Monthly; Wisdom Light Monthly; Forest University Weekly; Membership and Free Literature; Viswanath Mandir; Library; Photophonics and Movie; Correspondence and Vishwanath Garden.

IF ONLY CAPITALISTS WERE LIKE HIM

While tackling this multifarious work and talking with his many co-workers—both done, quite often, at the same time, I have watched him say not one word more than necessary. "Eat a little, sleep a little, talk a little", is the jingle of one of his teachings. He exemplifies it in managing a big, spiritual estate such as his. Not one harsh word to any one—no matter how wrong one may be. The calm of God's Communion, which one would imagine he has had in the early hours of the morning, I have seen ever present in his face even at 12 noon—even when the May sun does His utmost to flay alive the jaded nerves of us, mortals. Swamiji would address with "*Ji*" and "*V'anga* and *P'onga*" the suffix of regard and affection, so peculiar to our Indian languages to one and all, whether it be one of his erudite Vedic scholars or the Sadhu who looks after the kitchen or the dirty, filthy looking tramp who has dropped in for a meal.

And no wonder with his Samabhav, with that innate divine love he constantly radiates, with his ceaseless work which is infectious, many of his co-workers find it a pleasure sometimes to over-work, to dedicate their very lives. If only the many captains of industry in this world could be like Siva and adopt his divine technique, this earth could, indeed, be a heaven and the phobea of *Communism* can never, never rear its head.

THE PROOFS

After lunch and short rest during which he, perhaps, divinely recharges himself for

more work, he returns for what should be for us, mortals, another "bout" with the office-work, till the sun sets.

At 8 p. m., he again comes out of his "cave" and, on the terrace opposite to the office of the D. L. S., is held the Bhajan, when Kirtans are sung and lectures are given, in praise of God, till 10 or 11 p. m. ; when it is time for the visitors and guests to retire, for the inmates for a spell of sleep, and for him— shall I say, for closer communion with the Creator.

I hesitate to say he goes to sleep. For I have found him so God-conscious all the time that it should be difficult for him to sleep in the sense that we generally do. And then, has he not taught us to chant the Lord's Name even when we wake up to turn one side or the other, and to pray before we go to bed ? I can, therefore, only imagine him sitting on his bed to pray and fall into a sort of *Samadhi* And if sleep he must, believe it is only for a while. For, has he not said, "sleep a little" ? Is not that the very first query he asks us in the Spiritual Diary to maintain ? I ask the reader to refer to the synopsis of his spiritual Diary which I append to show how intense is his desire to train us. Who but the one who had attained the peak can prepare for us a guide like this to help us 'climb' ?

How would I know if he slept all night ? I have not had the good luck to stay in his room and observe him. But then, I have indisputable proofs ot his sleeping but little. Witness the number of books, articles, poems, dramas and so on he has written and is still writing all about God and godly ways. He does not write these during his office-hours. And he will have no time to write, if he allows himself the luxury of a long sleep. No writer, however prolific has produced as many as hundred and fifty books— of fairly thick size,—as has this Saint.

The number of books on God and religion, the repeated emphasis in everyone of his writings, also prove that, unless he is always absorbed in the thought of God and goodness—phychologists will tell us so—it is not possible for one who may be merely an erudite scholar or a platform speaker, to write so prolifically as he is doing.

There are other proofs, too, one could give of his purity of thoughts, of his having self-realised. I have already mentioned about his Samabhav and Shantam in his behaviour with one and all, of his regard for everyone—the tramp and the trained scholar. Who else but the self-realised can treat all alike, see the same self everywhere?

THE WISEACRES ANSWERED

The modern critic may say these are qualities which even an atheist may cultivate. And some may ask, as the Pharisees did of Jesus, whether he has any "signs" of his spiritual powers. In answer, I may quote the case of one Dr. Shantakkar who, on complaining of his meagre medical practice and his hand-to-mouth living, was told by Swamiji "O, you are a Raja-nam-sirkar". Your wealth you do not know. Be joyous and happy. And lo ! within a week's time the man got a Government job of Rs. 400/-/- whereupon, in gratitude, he sent to Swamiji Rs. 1000/-/- for the construction of a Yajna-shala.

Then, again, there is the case of the mill-owner who, while visiting the Ashram, had suddenly developed blood-pressure and was on the point of collapse. On Swamiji administring medicine, the man quickly recovered and went back to his home in Bombay—all the way, in his car.

I have not been fortunate to receive the Swamiji's blessings to be a wealthy man. Nor have I ever complained to him of blood-pressure. However, without listing here the attainment of my virtues after my 'darshan' of this saint, I can say this : today I am a changed man.

And more I have felt in the presence of this spiritual leader, as I have never felt before, the doubts that had troubled me clearing away and the tempers that flayed me, slowly withering. Every time I was in his presence, I vouchsafe, I experienced an ineffable peace and calm which often lingered long after, and came back on my visualisation of this extraordinary man, whom I have learnt to hail and adore as MY MOTHER.

APPENDIX

Swamiji's Spiritual Diary containing questions against which the Sadhak has to fill up answers every day.

1. How many hours did you sleep ?
2. When did you get up from bed ?
3. How long did you perform Asans ?
4. How long did you remain in one Asan ?
5. How long did you practise physical exercise ?
6. How long did you concentrate on your Ishta Devata (Saguna or Nirguna Dhyana) ?
7. How long in Nama Smaran or Kirtan ?
8. How long in study of religious books ?
9. How long in the company of the wise (Satsang) ?
10. How long in disinterested service (Nishkamya Karma) ?
11. How many Malas of Japa ?
12. How many Pranayamas ?
13. How many Gita Slokas did you read or get by heart ?
14. How many Mantras did you write ?
15. How many hours did you observe Mouna ?
16. How many days did you observe fast and vigil ?
17. How much did you give in charity ?
18. How many lies did you tell and with what self-punishment ?
19. How many times you were angry and how long the anger lasted and with what self-punishment ?
20. How many hours did you spend in useless company ?
21. How many times did you fail in Brahmacharya ?
22. How many times did you fail in control of evil habits and with what self-punishment ?
23. What virtue are you developing ?
24. What evil are you trying to eradicate ?
25. Which Indriya is troubling you much ?
26. When did you go to bed ?

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By

Sri Swami Sivananda

ODE TO HEAVENLY PARENT

(Dr. Frederic Spiegelberg, M. A., Ph. D.,)
[American Institute of Asiatic Studies, San Francisco.]

HEAVENLY Parent, Eternal Being, who is both
Father and Mother to this creation,
We are in your hands at all times, whether we
Want it or not—we are in Your hands.
And you fill our whole being with your power and light,
But your presence in our hearts is never just the same,
Is never a mere matter of course, but is at all times an event,
O God, it is your very act of grace that gives us
Existence as well as enlightenment
In ever new and ever changing ways.
We know that you will answer the needs of our present situation
And that you will guide us to eternal light
Through all the changing conditions of life and death.
Therefore, it is proper that we should concentrate
On various times, on various displays of your grace.
Grant us at this time of the celebration of Swami Sivananda's birthday
To realize inwardly the meaning of those profound mysteries that
You have expressed to us through him.
Grant those who love him to remain in awareness and in immediate
And constant touch with the miracle of existence that
Underlies all being.
May they live through the rich and difficult years to come
With a feeling of responsibility for the further development of mankind
And of this earth. Take our deep-felt gratitude for the power you have
Sent to us in Swami Sivananda,
In his marvellous personality, his enormous work
And his unparalleled zest in his performing the task
That you have set for him.
May we keep in our hearts the Light and Glory of
Higher being now and forever. Amen.

MY HOMAGE TO THE SWAMI

(Prof. Tan Yun-Shan)
[Director, Visva-Bharati Cheena-Bhavan]

MY respectful homage and endearing greetings I offer to Swami Sivanandaji Maharaj, the Rishi of Rishikesh and Founder of the Divine Life Society, on the secred occasion of his exalted self's sixty-fifth birthday, which is being celebrated throughout India and the outside world.

I consider my contacts with the divine

personality of Swami Sivanandaji Maharaj as a great blessing bestowed on me by the Invisible Supreme Power that moulds the destinies of mankind. Indeed I have been much impressed and inspired by his voluminous works covering every aspect of Hindu religious life and thought such as the Raja Yoga, the Bhakti Yoga, the Yoga Asanas, the religious hymns and prayers, the abstruse metaphysics, the problem of health, food and kindred other subjects, both spiritual and material tended to help a Sadhak or an aspiring devotee for better spiritual attainment, his material well-being and finally his freedom from the bondage of births and rebirths—the state of Nirvana or Moksha—by reaching the highest state of perfection and God-realisation which is also the teaching of China's sages and saints.

I regard Ananda Kutir, Sivanandaji's hermitage in Rishikesh in the Himalayan ranges hallowed with the memory of India's ancient saints and sages as one of the modern India's great institutions conducted in the model of ancient Ashramas that existed as early as the Vedic period where Rishis trained students, irrespective of their caste and nationality, and initiated them into the hidden truths of the Aryan culture contained in the different systems of philosophy and religion. These truths were indispensable to the Hindus to pass through the four stages of life, viz., Brahmacharya (celibacy), Grihastha (house-holdership), Vanaprastha (retirement for spiritual practices) and Sanyasa (the stage of complete renunciation of the world or detachment from all material objects in thought, word and deed). The last stage was held in the ancient days as the highest rank in our evolutionary march towards the final destination of Moksha or liberation from the cycle of births and rebirths.

Today, Sivanandaji Maharaj is a powerful force in India's religious awakening and the revival of her ancient culture. He is endowed with a magnetic personality, rare charm and wide scholarship combined with his spiritual attainments reached by years of study, contemplation and practice of Yoga. He is dynamic in every respect; a treasure-trove for every aspiring Sadhak to gather precious gems of wisdom. Sivanandaji is undoubtedly a spiritual phenomenon in modern India. He is a great Acharya, a Sadguru, a perfect Yogi and a dispenser of divine truths, which this country has given to mankind. May Swami Sivanandaji Maharaj live and inspire us with his words of wisdom and divine knowledge for many years to come.

LONG LIVE SIVA !

(*Yogi Sri Suddhananda Bharati*)

SALUTATIONS to Abhinava Shankara ! *Vive Lumiere de l'Ananda !* Shuddhananda is blessed in the blessings of Sivananda ! The real birthday was when the two met eye to eye, soul to soul, before the sanctum of Lord Nataraja who brought about the meeting. Mahaturya Samadhi having been achieved, I drove this chariot of His Will from town to town, villa to villa, delivering His words to millions. Siva's wonderful spiritual aroma was the only saving solace to the multitude sunk in ignorance, proverty and Maya-dominated vale of tears. The Divine Life Society is working successfully everywhere where there is a branch, and the Sadhaks show genuine devotion to Swamiji's teachings. A field has been opened; a pattern has

been given; India and the world should follow the lead of the Master. Prem and Prem to the Divya Sangha! Pranam to Divya Siva! Obeisance to Divyamaya!

WE MET

Who are we, but ONE HE!
We met in Him That Day
Like two rivers soul-free
From mountains far away!

In a temple we met
Like two rays in the Sun;
With a surging concert
Hailing the supreme ONE!

Hare Ram! Hare Ram!
Namah Sivaya OM!
The heart was beating time
As tongue uttered the Nam!

That Love garlands this Love;
That heart enters this heart
And the souls rise above
This to the unique THAT.

The tears of joy nourished
The Spring of Life Divine
And my hope was cherished
By a WORD which was Thine.

Live long; show how to live
In Divine Communion;
Like bees in busy hive
Live for cosmic union!

ETERNAL TRUTHS

(Dr. Oscar C. Pfaus, Ph. D., D. Litt, Hamburg, Germany)

WHEN Cicero took up the issue of the problem of peace or war by writing to Atticus "I prefer the most unjust peace to the justest war that was ever waged", he expressed the sincere desire of the majority of the war-weary people of his turbulent time. But the great Roman orator failed to suggest the remedies by which the evil of war, the curse of mankind, could be successfully eliminated.

Sri Swami Sivananda gave us this remedy. His definitions of peace and war are eternal truths; as pure and sparkling as the wisdom contained in the Upanishads.

When the Sage of Ananda Kutir wrote to me, he knew about our plight in Central Europe. Although living, far away in the country of the awe-inspiring loftiness of the Himalayas, he wrote about our problems as if he had been living with us in Europe all his life. His whole heart was in the words he conveyed to me, and on reading them I knew that one had spoken to whose mind the barriers of time and space are non-existent.

How wonderfully did he define our situation and our maladies when he said:

"A true seeker of truth knows no despair".

"With faith in the Lord, let us learn to stand up and face life as it is, and strive forward, away from the self-made prison house. The weakness and cruelties which the Europe of today is accused of have been the lot of all nations at all times down history. These are not going to be cured by any number of revolutions or organizations of the few. No charter, no declaration, no constitution can bring about overnight a perfect world of harmony, peace and plenty. World salvation depends upon individual salvation; world perfection is achieved through individual perfection. Perfect thyself; thou hast perfected the world."

"A generation of Christs, Buddhas and

Vivekanandas alone can materialise the dream of world perfection. And this kind of a perfect world by supermen is possible, and the present day agonizing cruelties are only the great darkness before the dawn. It is a necessary schooling through which generations must pass in order to realise the futility of their endeavours, the hollowness of their achievements, the finiteness of their gains and the sorrowness of their joys."

"The All-merciful Lord is manifesting only His extreme kindness in whipping us through such gruesome periods of history. If we are made to weep, it is because our animalism can melt away, the easier and the earlier, only through such a painful operation".

"Never despair. Despair, when it sneaks into a heart, is a warning that the light of faith has blown off. In faith, patience and religious industry, through steady practice, eliminate all weaknesses and passions from your heart. Where animalism has ended, Divinity has come."

I was deeply moved by this eternal wisdom, by this willingness to guide, to befriend, and to help. I took up the wonderful copy of the *Srimad Bhagavad Gita* with which he had blessed me, and reading verse 71 of the Second Discourse :

> "The man attains peace who abandoning all desires moves about without longing, without the sense of mine and without egoism."

I realised that Swami Sivananda has spoken not to me alone, but to us all, and that the voice of faith must be heard.

SHIVANANDAJI : A WORLD TEACHER

(Dr. Hari Prasad Sastri, D. Litt., Santi Sadan, London)

HUMANITY to-day stands bewildered ; it is like a man who has lost his path in a deep forest and does not know in which direction to turn to get out of it. International societies "united" nations and other such societies are made by some with perfectly good intentions, but then there are others who think that cheating and deceiving others is the main way to get their ideals thrust upon the innocent people and manage to disturb these organisations. Humanity goes deeper and deeper into an abyss. What shall we do ?

To my mind there is only one way out, and it is spiritual living. A corollary of spiritual living is universal brotherhood, ethical living, following the principles of altruism and so forth. Some will say : what about dialectical materialism which is to-day striking the imagination of the youth of the world ? This pseudo disciple of Hegel, Karl Marx, has no appeal to the thoughtful mind. His advocacy of rank violence, absence of all morality, friendship, peaceful living, render the philosophy of Communism if nothing else, at least, as Bertrand Russell has said, 200 years behind the times.

A spiritual teaching, to be real, must be universal. It should be free from all narrow authority, and not restricted to a particular type of mind. Is there any such teaching ? Yes, the teaching offered by Shri Swami Sivanandaji will serve our purpose very well. Indeed, he is a wise man. A few years ago he was advocating the adoption of Sanskrit as the lingua-franca of India. It was indeed a most wise suggestion. In the realm of spirituality he speaks of the Gita, the Vedant of Shri Shankara, Shrimad Bhagawat and other ancient classics of holy Bharat.

Peoples' actions are conditioned by their way of thinking. A disciple of Neitzsche

cannot give the solid spiritual Truth. Shri Shivanandaji, with his indefatigable heart, pours out the streams of Light in simple language ; he gives discipline, he appeals for the simple life of Brahmacharya, he is an advocate of Dharma ; besides, his own life is a model for anybody to live by.

It is clear that India, if no other country, must listen to this message of the holy Rishis of yore and create a fraternity based on the organic unity of human life, and on the potential divinity of each and everyone. Love is inspired by the innate qualities of an object, which may be called the spirit of the object. According to our holy Rishis, the main principle governing life and evolution of life is Atman, or Self. Shri Yajnavalkya has said well "The Self should be listened to, cogitated and reflected upon".

Professor Toynbee speaks of over 20 civilisations that have come on the stage of history. Out of them many have completely disappeared ; a few are still alive but none of them is prosperous. The pompous Hegelian theory of the philosophy of history will never become popular with the masses. History is the unfoldment of the will of Purushottama, and we are all tiny rays of the same infinite Sun. We must co-operate with each other and build a society in which man is brother to man, in which prisons will be replaced by schools and teaching institutions, and the bewildering state law will rest on brotherly love.

I wish everybody to study the message of Shri Shivanandaji, and also the life and teachings of Shri Swami Rama Tirthaji, and the msssage of that simple Saint of God, Shri Dada Bhagwan.

Those who help Shivanandaji help the world cause. I wish I were younger and had more energy to help the great cause of Vedant, but the Lord knows what is best.

A LIGHT AMIDST GLOOM

(Sri Morton Alexander, Editor, "Humanity", California)

A DARKENED house cannot become lighted by any action whatsoever of the house itself ; some one within who knows the mechanism through which illumination comes must turn the electric switch, and then the welcome light streams forth through every window and crevice in the dwelling.

Thus we in the far West have caught faint glimpses of the Light that has gleamed forth from the home of the Divine Life Society, and in gratitude, to its eminent founder and leader, Swami Sivananda, we send our heartiest greetings at this Anniversary.

It is with emotions of joy and exultation that we in America can report the amazing inflow of Light that is beginning to penetrate and illumine the darkness of our materialistic civilization. Having for so long a time followed the rainbows of illusion, seeking for happiness and peace in the vain possession of things, things, and more things, now at long last thousands of thoughtful men and women are awakening to Truth, and are beginning to realize that only by renunciation of the transitory and the fleeting, only in the realisation of the *Self*—the *One*, the *All-enduring*, the *Eternal*—can life become tolerable or its deep and glorious purposes be comprehended or understood.

The awakening of the nations to a realization of the stark insanity, the brutal,

senseless futility and crime of war, and the avowed determination of all peoples, everywhere, to bring to an end the reign of bloodshed and violence among nations, and to usher in the—Kingdom of Peace and Goodwill on earth : is the radiant vision oft foretold and beheld by the prophets of old when they dreamed of the day "when nation shall no longer lift sword against nation, neither shall they learn war anymore." This vision is coming true as the answer to the silent supplications of many lonely and widely scattered disciples of Truth, who, in patience and fortitude, have sought to find the Pathway of Divine Life.

Sweet and strange, indeed, are the emotions of one whose feet have found the enchanted Path ! Blessed above all mortals is he who has found entrance to the Realm of Oneness,—who has claimed his identity with the God-Life and who in moments of exaltation can hear a gentle, whispering Voice declare : "Dear Soul, doest thou know that thou art brother to the stars, and kin to the worm ?"

Slowly, but surely, the error of separateness is fading from the minds of men, and in its stead is coming an expanding consciousness which beholds the universe as One, an indivisible and inseparable *Whole* : I am not only my brother's keeper, I am my brother. To abuse, ill-treat, and oppress my brother is to harm my-SELF. To hate my brother is to call down upon my own head the fires of hate. To slay my brother is to crucify my-SELF.

Since all life is one life, since the Father and His children are *One*, who are we to sit in judgement and decree that some forms of life are evil and some are good ? Since Life is God, and God is Life, and all are One, then man's supreme task is to achieve the state of Self-realization. To live calmly without hate or fear or envy or greed, to cherish all life even as one's own life is cherished, and to cultivate a Compassionate understanding that sees the Good, the True and the Beautiful in all created things—that is the Pathway that leads to the Life Divine and to the Life Eternal.

BEATEN PATH

(Sri Swami Omkara, Shanti Ashram, Waltair)

If a man can write a BETTER BOOK, preach a BETTER SERMON or make a BETTER MOUSE TRAP than his neighbour, though he builds his house in the woods, the world will make a BEATEN PATH to his door. —*Emerson.*

THE world is making a BEATEN PATH to the very doors of the Ashram of Sri Swami Sivanandaji Maharaj; for he is writing better books, preaching better sermons and making Divine Traps, for the benefit of the devotees and the fear-stricken people of the world.

Happiness is the Birthright of every individual on the face of the earth; yet, alas, how few and rare are they who are really happy !

Why are people not happy everywhere ?

Because they are trying to be happy at the expense of others, always thinking about their self-interests.

Selfishness breeds unhappiness. Selflessness alone leads to perpetual joy and Supreme Happiness.

The nearest way, the easiest way, the most simple and direct way to be happy is to make others happy. He who makes others happy is the happiest man in the world.

Swami Sivanandaji Maharaj is enjoying the Infinite Mine of Happiness, because he is making thousands of souls happy in every religion and nation. Verily, Sri Swamiji is the embodiment of HAPPINESS, for he is the emblem of SERVICE.

Sri Swami Sivanandaji's life can be summed up in the following simple verse of John Wesley:

Do all the good you can
By all the means you can
In all the ways you can
In all the places you can
At all the times you can
To all the people you can
As long as ever you can.

My offering on the Sixty-fifth Birthday of Sri Sivananda Swamiji is only a simple prayer to the INDWELLING PRESENCE of my heart as well as of the world, to bless Sri Swamiji with many long years of Happy Life, so as to continue his unceasing selfless services among the sick and poor and the aspiring seekers of Truth and Peace in the East and the West! May the Divine Torch from the hoary-headed Himalayan Heights ever continue to be a blessing to the suffering Humanity, is the prayer of the Members of Sri Santi Ashram—the Mission of Peace!

SWAMIJI'S MESSAGE TO THE WESTERN WORLD

(Dr. W. Luftig, M. D. England)

THE most striking message which His Holiness Sri Swami Sivananda gives to the Western World can be summarized as follows: firstly, the individual soul is identical with the Supreme Soul; secondly, there is an indissoluble unity of God, the Universe and the Absolute beyond it.

There are two reasons why people in the Western Hemisphere find it difficult to accept these spiritual truths. Either they are shocked by the idea of this identity or they try to approach transcendental problems with the limited mind and overlook the fact that the Absolute can be grasped only by the third eye of wisdom or by intuition, which is a faculty of the Soul.

The oneness of the human soul with God can be realized if one bears in mind the following points.

(1) Before this Universe was created, there must have existed the Absolute God as Existence Absolute, Knowledge Absolute and Bliss Absolute. (2) This unmanifested God or Brahman must have existed eternally, because that Existence could not have come out of nothing. (3) The whole world is a projection and manifestation of God. (4) God is the substratum of the entire Universe. (5) The human Soul is nothing but the Life and Consciousness of God. (6) When one acquaints oneself with these fundamental facts, the logical conclusion must be that life is not our life but God's Life. As such, Life must be eternal. There is, therefore, no death of the Soul, because death refers only to the perishable body. The Soul is birthless and deathless and is of beginningless Oneness with Brahman existed since Eternity. (7) Only God as the Universal Soul is real, unchanging, imperishable and eternal. All else is unreal, as it is changeable and transient and has a beginning and an end. (8) Immense benefits result from the conscious identification of the individual self with the Universal Self. It brings with

it unshakable faith in the Immortality, Eternity and Infinity of the Soul and becomes a source of uninterrupted spiritual bliss, inner balance and lasting contentment. In addition, the consciousness of at-one-ment with God destroys sorrows and sufferings and gives unconquerable power to face the ever-varying events of life calmly, cheerfully and fearlessly. It is this union with God which at any moment and under any circumstances offers an inner retreat to the Great Calm within. Here one can enjoy the unperturbed, blessed state of God-fellowship and mental detachment which from the basis of a balanced, joy-filled life. Further, great benefits arise from Swami Sivananda's advice to see only the Divinity of the Soul in others. When one has learned to look at all human beings from this spiritual angle, one creats a sense of oneness, which sees only unity and makes it senseless to have feelings of irritability, dislike, resentment, anger or hatred, because any person towards whom these vices are directed is in reality one's own Divine, Immortal Self. It is this spirit which develops univeral love, forgiveness, tolerance, non-violence, kind and selfless service and the consciousness of God's constant Presence. One cannot hate or resent when one sees God in all beings and loves them as one's own Self. (9) To become really one with God, means to become God-like and to acquire highest virtues through self-purification and liberation from the ego. This important task requires, of course, great self-discipline, patience and perseverance. Indispensable requisites are the strict practice of Brahmacharya, Japa, Sankirtan, meditation and the keeping of a daily spiritual diary.

Swami Sivananda's grand message is demonstrated, firstly, by his inspiring life, which educates by sheer strength of example, and, secondly, by his God-inspired and soul-stirring books and articles, which give invaluable information and instructions and include enlightening interpretations of India's Holy Scriptures.

The practical application of the teachings of His Holiness fills life with inner harmony, unruffled peace and blissful joyousness and makes one's spiritual path of Self-realization one of ever-new joy and delight.

In veneration, love and thankfulness I bow to this Saint and Manifested Master.

THE UNIVERSAL EDUCATIONIST

(*Sri A. V. Raman, M. A., Under Secretary, Govt. of India.*)

TODAY great leaders have sought to take us on "enlightened" and "progressive" paths. They have ushered in great experiments for the betterment of man. Political emancipation, economic planning, scientific, educational and cultural developments have been evolved seeking to make humanity wise and happy. They expected peace and plenitude in place of war and misery. The West has accomplished this all. Alas, all hopes have foundered. The result has been only the atom bomb and the hydrogen bomb, mutual suspicion and rivalry and all ills that man is heir to.

Man's achievements have betrayed only the utter bankruptcy of leadership. In their endeavours, leaders have been navigating man not to the haven of peace but to the perpetual whirlpool of doubt, despair

and all their concomitants. Man is ever on the horns of a dilemma. 'To be or not to be' is the refrain agitating his mind. He has no answer nor any solution offered to him. He has become despondent. The culture and progress he has seen is of the robot type, not the creative one. It has blinded him to the vision of the essential that he is, namely, his divine nature. He is fallen from the pedestal, has become foolish and a prey to never ceasing maladies.

The cause is not far to seek. Only he has to turn inward and ruminate. The opiate of sensate culture has made him forget his real nature and his kinship with Mother Nature. He has been educated the wrong way and has been doctored the wrong way. He has become aggressive and is the jarring note in the grand harmony of the universe. His mind has become poisoned and his body impaired. He has lost his personality.

Is there no remedy for this state of affairs? Can not his harmony with the universe be restored, so that he can live in peace and abundance and fulfil his purpose in life, which is his goal? The transformation is so simple and easy; only,he should be taught properly. He must be educated to what he is, what is his life's aim, what is his relation to his fellow beings and what is his function in the universe around him. He must know to so live that he may make himself happy and irradiate happiness all round; to live a life of dedication that shall keep him ever pure and serene and to so live that he is an inspiration and strength unto him and unto others that seek from him.

Who can so teach us and so doctor us? The academies constituted as at present cannot fulfil this aim. The educationists and doctors have imbibed a system divorced from the true aims of life, We learn something which has no relation to man's essential nature, which does not make us discerning. We nourish our body politic by extraneous aids. We tend diligently the stem of the true but dry up its roots. Man oft becomes self-centred. He sees only from the selfish point of view. Call it nationalism or internationalism, it is all individualism to the core. How can there be an escape, therefore, from conflict and its concomitant unhappiness? And the teachers are helpless, for they profess and teach not out of convictions and what they practice. All the teachings and doctorings are perforce in vain. It is a prodigious national waste.

We need, therefore, a universal teacher and a universal doctor. He is needed who is really educated and really adept at ministration. He must have a true perception of the nature of man, his place in creation and his true function in life, so as to work in harmony with nature. He must have had the correct perception, have the courage of conviction and be able to impart what he practises. He must have a personality to inspire and speak direct with authority. Doubts and vacillations should not obsess him in anything that he utters and transmits to others. He must be accessible to all that seek of him for enlightenment. Above all, he must abound in the milk of human kindness and compassion, ready to bear crucifixion for the suffering multitudes. No riddle posed on him should be too difficult to solve. He must ably diagnose the ills of his pupils and put them sound on the true path. In short, he must be an allround teacher, philosopher and guide.

We have need for such educationists and doctors. Let our academies seek sustenance of such tutors, not of the robed doctors and professors that we have today who know not what they do. Let our systems be

thoroughly reorganised that they shall teach us the true things of life. Let us have man-making education, not one for bread-winning. We, 'educated' men, vie with one another in occupying places in the social hierarchy. We know little of the grand human hierarchy of which we are really worthy denizens. Such true teachers will make us bestir ourselves to our immortal heritage. Nothing can be grander or nobler. We can achieve the glory now and here and be worthy of ourselves. All wars will then cease. Service and love will prevail. We shall have no axes to grind, we shall have no retributions to wreak. We shall perceive the one immanent in all. There shall be no delusion, no despair. We shall sing the Upanishadic paeon

तत्र को मोहः कः शोकः एकत्वमन्डपश्यतः

This is not a poetic fancy. It is all too true. Already mankind is astir and is groping for salvation. It is weary of the shadows it has found, it now seeks the substance. Great minds are exercised over it. Portents for a redemption are visible. Let us awake, arise and stop not till the goal is reached. Seek the true guide.

Here is a great teacher and a doctor who is a boon to you. He knows you. He has the collyrium to open your diseased eye. His touch and inspiration and loving 'impartings' will shed new lights on you. He shall educate you, make you hale and sound. Ye shall become wise and happy. Ye shall fulfil life's goal. Ye shall create peace and harmony in the sense-worn world. His methods and remedies are simple. They require no elaborate equipment. Ye require only an abiding faith in him and a will to work out the way, an earnestness of purpose and willing attention. He is Swami Sivananda. May many such Sivanandas arise and direct our institutions. May we have the wisdom and forethought to avail ourselves of their guidance and bless ourselves. They shall without doubt lift us to the Himalayan heights of glory and make us truly cultured. Their modes are modern. They appeal equally to the sophisticated and the unsophisticated. They have a dynamism many times more powerful than the atom bomb. We are beholden to them and shall ever be so. They have none second to them. Man! bestir thyself and let not the opportunity slip through your fingers. Benefit by Swami Sivananda's guidance and instruction. May he be spared long to bless many more of us and bring solace to the distraught minds.

THE KINGDOM OF HEAVEN IS AT HAND

(Sri H. Pickhover, New Castle, Australia)

ON this, the 64th anniversary of Swami Sivananda's birth, what is there that one can say other than to wish him continued health, happiness and that peace which springs from the principles of Truth and Love as expressed through his pure and selfless life.

Among the many gracious and lovely things that Wisdom teaches appreciation of simple things, the value of Silence and the power of Universal Love, are some.

The poet, Coleridge, once remarked "The sense of beauty is intuitive and beauty itself is all that inspires pleasure"—that is very true and one does not have to be a poet or artist to realise it. Most people, however, are liable to forget that there is beauty in almost anything if you just stop to look for it. There is a beauty of language just as there is a beauty of face;

there is a harmony of words just as there is a harmony of sky and stars, green foliage and crystal waters ; there is a delicacy of speech just as there is a delicacy of tints in the masterpieces on canvas, in the shimmer of light on the dew-drop, in the semi-transparent petal of a woodland flower. Beautiful Nature is the robe of God woven on the loom of His everlasting word. The beautiful word placed in the depths of mind beautifies the language of life ; beautiful words make beautiful faces, beautiful manners and beautiful lives—lives whose beauty is thus expressed like the perfume of some rare and lovely flower, because wisdom has taught them the true art of living in the simplicity and truth consciousness that "The Father and I are One". In the outer world, however, as time flows ever onward like a great stream bearing life on its current, many there are who, ignorant of the sublime Truths as taught by the great Masters, are creating a world of chaos and coufusion ; there are those, too, who preach of a Kingdom of Heaven, which in the dim, distant future is supposed to come upon the earth. Little do these realise that the Master Jesus often repeated that the Kingdom of Heaven was already at hand and that man, by living in harmony with the great spiritual laws, should enjoy the Kingdom in the eternal NOW rather than be always looking toward the future for its fulfilment.

It is recognised by all students of Truth that this Kingdom is not a place far distant, but is a harmonious state of mind that each must endeavour to establish within himself. Someone has said "It takes a night sky to bring forth stars and a crushing to bring forth fragrance". If this be so, we believe that out of the suffering and dissensions of the outer world will emerge a world grown much wiser and of greater understanding, a world governed by Universal Love and goodwill towards all, irrespective of race, colour or creed. The darker the background of the night sky, the greater the brilliance and light of the stars. The more the flower is crushed, the sweeter and purer the fragrance it exudes. There are many Guiding stars in the Firmament of Truth and Love in these troublous times, among which stands the beloved Swami Sivananda whose light and loving understanding has been a tower of strength and wisdom to many a weary pilgrim toiling up the steeps of life. May peace and love be with him always is my sincere wish upon this day, the 64th anniversary of his birth.

THE PROPHET OF MERCY AND LOVE

(Sri Andre Chatillon, Geneva, Switzerland)

AT a time when so many men are anxious only to accumulate material wealth, to disunite, to disintegrate human thought, thus depriving it of its aim which is to attain the *One* fully and totally, Swamiji is endeavouring courageously and untiringly to unite humanity, to repeat the age-old philosophic concepts which alone are capable of reminding man of his origin and aim.

Through his splendid work, through the synthesis between the main philosophies achieved by him, he has placed at the disposal of both the East and the West, new knowledges adapted to the intellect and of the feeling of our age. He has shown the most perfect sense of tolerance, by placing side by side in one of his works the teachings of Jesus with those of the Vedanta. This noblest of gestures towards his Western friends shows once more how

much we need such a lesson. While we have endeavoured through the past centuries to minimise the non-Christian religions and philosophies, Swamiji, by his effort, by his profound and wise bounty, has returned good for evil. He is showing us—through LOVE—that we have been intolerant, harsh and cruel. Instead of resorting to violence of speech or just plain violence, he acts as Jesus would have acted, Instead of reproaching us harshly, as we would deserve, for all the blood we have shed or have caused to be shed in the name of the messenger of Universal Love—what cruel irony!—he calms our minds, pacifies our feelings and instils faith in the ideal of human brotherhood. Swamiji serves the cause of Wisdom and Love. He is the true servant of God.

Today, when relations with the East are gaining in importance, when Western thought is penetrating into the philosophic wisdom of Indian sages, we are proud to render homage to Swamiji's most useful work Although our association is rather modest compared to that in India, we have had the satisfaction of working on a few individuals, preparing them towards a higher conception of life, towards a more open mind in face of the rapid evolution of Western civilization. We can no longer be unaware that this civilization is at a decisive turning-point. Whether there will be a new constructive impulse which will benefit from science and industry without damaging the evolution and the integrity of the world, or, whether, on the contrary, there will be total destruction caused by the continuation of individual and collective egoism, will depend on the attitude of the select few and not that of the masses.

Before this alternative, we have to bear in mind one thought only: to act with Wisdom and Love, always and everywhere, to live and let live, to work for the progressive betterment of all the passing forms of Creation, beginning with ourselves, developing altruism and minimising egoism, to leave all the rest to the Superior Forces which rule the world. In acting correctly we shall be playing our part, and that alone matters.

SWAMI SIVANANDA

ON INDIAN AND WESTERN PSYCHOLOGY

(Dewan Bahadur K. S. Ramaswamy Sastri, Retired Judge.)

THE West has now begun to recognise the non-identity of the mind and the brain, though at one time it asserted their identity. In fact, just as electricity functions through wire, even so the mind functions in and through the brain. The Freudian psychology stresses the importance of the sub-conscious mental plane. But Freud wrongly over-emphasised the sex-urge. Western psychologists erred further in treating memory, intellect and emotion as disparate and diverse potencies, whereas they are only three aspects of a single entity, viz., the mind. Modern behaviourism is in error in thinking that mind must manifest itself only through the body. The West is further deficient in its study of the higher powers of the mind such as telepathy, clairvoyance, hypnotism, etc. It has no clear notion of the survival of the mind as a sheath of the human personality after death. Further, it has no knowledge of Yoga or of the superconscious states of the mind.

Hindu psychology is far in advance of

Western psychology, though the Hindus are behind the modern Western thinkers in the realm of physical sciences. Hindu thinkers have always affirmed the need for the control of the senses by the mind and of the mind by the Self. They have affirmed also the need for the purification of the emotions and the disupbringing of the will. We must control the Rajasic and the Tamasic elements of the mind by the Sattwic elements. Sri Krishna says in the Gita that we can control the mind and attain Yogic Samadhi with the help of Abhyasa and Vairagya. The Hindu thinkers found also by experience that Yama and Niyama and Asana and Pranayama (breath-control) are powerful aids to Yogic Samadhi. We must practise meditation and concentration by conscious and repeated withdrawal of the mind into the Self. This effort results in augmenting our power of intuition. In the Yoga Sutras of Patanjali it is said that certain Siddhis (occult powers) could be attained by Yoga. If we are not distracted by these, the concentrated mind begins to be fit for the vision and realisation of God. In Savikalpa Samadhi the Oversoul is intuitively realised by the Soul. In Nirvikalpa Samadhi the Oversoul and the Soul become one. There is no loss of personality, but there is the sublimation of personality into super-personality.

One of the greatest services rendered by Swami Sivananda to the cause of Hinduism and also to the cause of universal philosophic thought is his clear affirmation of the real nature of the human mind and its potencies and his emphasis on Yoga as the means of the sublimation of mental processes into spiritual processes. He has also lifted modern psychology from the labyrinths of the sub-conscious mind and of behaviourism and has wisely inter-related Mind and Prana and Matter and related them to God and has further shown the realm of the Superconscious. He has unwaveringly emphasised the absolute importance of Satya, Ahimsa and Brahmacharya if man is to rise above the ape and become an angel.

In his book on *Yoga in Daily Life*, Swamiji says well : "Matter and Prana and Mind are the three relative manifestations of the Absolute. Prana is really a modification or manifestation of the Mind. Prana is Kriya Shakti or faculty of action". Matter emanates from Prana. Prana proceeds from Mind. Matter is below Prana. Prana is above Matter but below Mind. Intuition is above reason and is the channel of communication between man and Spirit. Development of the will-power by auto-suggestion is the basic principle of Raja Yoga or Vedant. Superconscious Mind is the realm or spirit of Life...Chitta is the sub-conscious mind. It has two layers. One layer for emotion and the other for passive memory. The instinctive mind is the lower nature of human beings. It is the desire-mind or Kama Manas. The operational mind is the higher Manas... By Manonasa or annihilation of the mind is meant the destruction or dissolution of the lower nature, desire-mind. Mind occupies an intermediate state between Prakriti and Purusha, Matter and Spirit."

Swami Sivananda has thus rescued Mind from the tyranny of the Freudian sub-conscious and has also disciplined the conscious mind by Ahimsa, Brahmacharya and Satya till we are left in undisputed possession of the Higher Mind (Buddhi) wherein also we can have an experience of the Super-Conscious.

Swamiji has further given to us a perfect reconciliation and sublimation of the best aspects of Indian and Western psychology by showing the inner chain of relatedness from Prakriti to Iswara through Manas. He

says ; "Prana is the sum total of all energies that are manifested in the Universe. It is the sum total of all the forces in nature. It is the sum total of all latent forces and powers which are hidden in man and which lie everywhere around us. Heat, light, electricity, magnetism, etc., are the manifestations of Prana. It is force on every plane of being, from the highest to the lowest. Whatever moves or works or has life is but an expression or manifestation of Prana. Akasa or ether also is an expression of Prana. The Prana is related to the Mind and through Mind to will and through Will to the Individual Soul and through this to the *Supreme Being.* If you know how to control the little waves of Prana working through the mind, then the secret of subjugating Universal Prana will be known to you. The Yogi who becomes an expert in the Knowledge of this secret, will have no fear from any power, because he has mastery over all the manifestations of Power in the universe. What is commonly known as Power and personality are nothing more than the natural capacity of a person to wield his Prana". (*Science of Pranayama*, pages 14, 15).

Swamiji has elaborately discussed the powers and potencies of the mind in his great work : *Mind, Its Mysteries and Control*, brought up in two volumes. These volumes form "a master-key to inner power". The defect in Western Psychology is its over-emphasis on the Sub-conscious and Behaviourism. The defect in modern Indian Psychology is its over-emphasis on Vichara or philosophic discussion and controversy. Swamiji has sublimated Western Psychology and has made modern Indian Pyschology practical by his emphasis on Yoga as based on Ahimsa, Brahmacharya and Satya.

A LIVING MANIFESTATION OF THE ABSOLUTE

(*Sri Winfried Eggert, Nuremberg, Germany.*)

DURING the time I had to spend in an American camp as a prisoner-of-war, prolonged pondering about eschatological questions and practical ways and means of aspiring after a non-materialistic goal of life worthy of human existence has led me away from the interpretations by the Protestant belief of my fore-fathers towards ideas closely related to realizations of the theopantheistic Hindu philosophy. The drastic influence of six years of murder and hatred for the sake of destructive idols had implanted in me an intense desire to find a sphere of Absolute Standards, not only to be seen, but to be lived also.

About three years ago, Sri Swami Sivanandaji Maharaj has first become known to me through one of his advanced disciples, Mr. Boris Sacharow, who upon my desire has initiated me into the practice of Yoga.

From that time on, Swami Sivanandaji has shone to me as an ever more brilliant guiding star in every phase of my life. He has cleared all my doubts, he has co-ordinated my conception of values and of the goal of life, he has given my course a revolutionary influence. For all this to express here my boundless gratitude to him is but a small return.

The spotless life of Swami Sivânandaji, his noble spiritual equal vision of all creation wide enough to solve any social plight or human problem that one can hardly find in Europeans and his illuminating personality, will surely capture every human being who has the precious opportunity of coming in literary or personal contact with this Guru. He is one of the greatest exponents of

Hindu religion of our times, representing India's ideal as depicted in the Bhagavad Gita, a living Manifestation of the Absolute. This master and Mahatma Gandhiji I have chosen to be the models of my life. God sent them to liberate humanity from bestiality and materialistic decay and to show them the path to righteousness, spirituality, peace, and divine bliss.

The Swami's book "*Practical Lessons in Yoga*" has given me a clear, overall picture of the Yogic science. By his scientific treatment of the subject, which enables even the layman to understand well the most intricate problems and at the same time enjoy the beautiful and smooth aphoristic style, Swami Sivanandaji satisfies even exacting minds.

His books are all the more priceless here in Europe, since authentic literature can almost nowhere be obtained. In addition, a very large percentage of books available treat the difficult subject quite insufficiently, nay, in a highly distorted and esoteric way, thus leading the reader astray instead of enlightening him. Especially in the West, the need for authentic, informative and instructive literature, and for responsible translations, is despairingly pressing. I honestly urge all seekers after Truth, and particularly my brothers and sisters in Germany who are struggling hard to detect light in the materialistic and gloomy prospect of the present, to look for True Divine Guidance of this extolled Guru. Many students have been frustrated at the misapplied, narrow and dogmatic teachings of Christianity: they all can derive immeasurable wealth and wisdom from the Swami's truly orthodox interpretations of the Old Divine Hindu teachings. A wholly practical man of God-realization only can lead us from miserable uncertainty to Absolute Standards, from bestiality to friendly understanding, from war to peace and social harmony based on love. What the West needs is shifting the accent from mere intellectual perception of Cosmic Laws in the indifferent scientific spirit to the more practical attitude of "living these laws", in other words, from seeing to doing.

For our doctors, Swami Sivanandaji is a model, particularly in his conception of man as a physical and spiritual unit. Medical craftsmanship exercised in the "scientific spirit" will never do. A doctor must be a minister and physician at the same time, a servant to the sick and the poor, his approach being spiritual. Following the Master's instructions on the unique Yogic physical culture means gaining unbelievable energies and perfect health, as I have myself experienced. If practised nation-wide, the Asanas would no doubt greatly improve the state of health of the people at large.

Last, not least, the Swami's generous efforts to help us also materially by disseminating books and magazines free, when compensation cannot be made, became evident to me when without request I received two large packages with his books which have satisfied finally my hunger for authentic sources.

On the occasion of Swamiji's 65th birthday, I join his disciples in Germany in prostration, extending our heartiest congratulations to our Guru, grateful for what he has been doing to us and praying that God may grant Him many years to come, in order that Divine Love and Service, more powerful than anything else, may never perish from the earth.

THE SYNTHESIS OF YOGAS

As illustrated in the Life of His Holiness Swami Sivananda

(*K. Ramachandra, Colombo*)

THE crowning glory of Hinduism lies in its accommodation of all types of men, who belong to the different cults and creeds of the world, recognising their various capacities and temperaments, the different stages of their spiritual development and varied conditions of life, and prescribing for them spiritual food according to their levels of development and growth. This unique feature of our religion was put in a nutshell by Vedanta Kesari Vivekananda when he preached ; "Take man where he stands, and from there give him a lift". This rule applies to moral as well as spiritual life, as gradual growth is the law of life and man has to rise by stages.

We find this dictum demonstrated in a wonderful way in the life, mission and teachings of His Holiness Swami Sivananda. At the close of the last century and during the present century, India has seen a galaxy of illustrious regenerators of our religion. All of them have been great in their own way, but most of them laid stress on the particular path followed by them. The life of Sivananda stands on a different model. He is a Sage, Saint, Sevak, Yogi, Poet, Author, Philosopher, Preacher and Singer. Such a combination has been rare indeed ! We find in him perfect synthesis of Gyana, Bhakti, Yoga and Karma as was witnessed in the unique personality of Sri Ramakrishna. The following beautiful description of the latter by Sister Nivedita can be applied to Sivananda as well :

> "There was not a symbol in India that he had not worshipped, not a worshipper, by whatever route, whose special need he had not felt in his own nature and still it was satisfied, not a prayer of ecstasy or vision that he did not revere or understand."

As a monk belonging to the Saraswati Order of Sankara, which is reputed of having produced some of the eminent Vedantic scholars, Sivananda is undoubtedly one of the greatest Vedantists living to-day, but the Tambirans of Saiva Mutts and the leaders of Siddhanta School of South India and Ceylon received him with reverence and all due honours as one professing their own philosophy when he visited their countries last year on his All-India Tour. In what other way could they have expressed their deep sense of gratitude to the beloved Swamiji for the yoeman service he has rendered to Saiva Siddhanta by preaching to millions of Rama and Krishna worshippers in the north of the glory of Panchakshara, Vibhuti and Rudraksha, the three great symbols of Saivaism ?

Though Sivananda is one of the foremost Advaitins, he is a prince among Bhaktas. In his teachings based on direct experience, we observe the integration of Bhakti with Gyana, making the two an inseparable whole, culminating in Kevala Gyana. In this respect he is one with Sri Madhusudana Saraswati of the same Order of Sannyasins who, about five hundred years ago, strived to place Bhakti at par with Gyana, regarding both as two independent modes of realization though fully aware of their ultimate identity.

The number of inspiring and instructive books the Swamiji has written has already passed the century mark, and a further high mark is to be reached soon. They are sufficient to form a separate library. Besides them, tens of thousands of pamphlets and leaflets are also to his credit. There is

hardly any subject under the spiritual sun of the world which has escaped his facile and prolific pen. Writing in simple and chaste English he has immensely helped the foreigners and others of elementary education and average spiritual knowledge to understand many an abstruse subject of philosophical or metaphysical significance. The early training and experience he has had as a medical man has also enabled him to harmonise the East with the West, the ancient with the modern, Indian Yogas with the latest Western phychological theories, and religion with science. It is no exaggeration if we say that the Swamiji's noble mission is spiritual India's answer to the scientific-minded materialists of the modern world, including Indian leaders of westernized thinking, reminding them all that Spirit is the reality of the cosmic process.

"Life without Kirtan and the study of holy scriptures is like a garden without flowers" says Sivananda. In his many books dealing with the glory of Divine Name, singing of devotional songs, Bhajana, Akanda-Sankirtan, etc, he has given scientific interpretations to the philosophy of music. His love and appreciation of all devotional music (he himself never fails to sing when he addresses prayer meetings or public gatherings) and his emphasis that the musical art is also a path to God are a boon to musicians all over the world.

In short, Swami Sivananda's whole life is a living monument of the four great paths taught by Sri Krishna to Arjuna at the Kurukshetra battle-field. In the same way as we get new ideas, fresh thoughts and further insight each time when we re-read Bhagavad Gita, the more we read Sivananda's life, the closer we come in his contact and the deeper we dive into his teachings, the clearer is our understanding of the Hindu scriptures, Hindu ethics, Hindu rituals, festivals, fasts, etc., and the greater is the bliss we derive therefrom. The main object of his life has always been his love for humanity and its happiness. Dissemination of spiritual knowledge among the common mass of men and women, irrespective of race, colour, caste or creed, is the ideal for which he has dedicated his life. May Parasakti, the Supreme Fountain of all gifts, shower Her choicest blessings on our beloved Swamiji so that he may enjoy vigorous health and live long for continuing his Gyana Yagna, i.e., guiding those thirsting for spiritual knowledge, is the solemn and sincere prayer of the writer on this occasion of his sixty-fifth Birth-day.

UNIFIER OF THE EAST AND THE WEST

(Sri A. G. Toussaint, Brussels)

I AM far from having reached a state of self-realization allowing me to fully appreciate your spirituality and your work. In fact, I admire both of them, wordless.

What I can say is that, in our endeavours and efforts to bring in closer contact the West and the East, we found you at work, on the first day, not at our side but well ahead. India has kept and spread the purest esoteric tradition in complete liberty. In the occident, what is called the occult doctrine, after having been oppressed, pursued and finally forced back in the secret societies, begins to be more freely spread since half a century but it is still ridiculed, vilified, assailed by the big, blind mass of people and its blind leaders.

Religions have their part to play and the time is near to oblige them to enlarge their dogmas, to become scientific and

rejoin the teachings you are so generously and abundantly bestowing throughout the world.

It is with the teachings of Sages like you that an increasing number of men and women who are searching, questioning and longing, will quench their thirst at the eternal Source of Truth and finally become conscious of their own Divinity in an unutterable inner Peace.

Be blessed for your action in the world and for your love for all men, without distinction of races and creeds.

May you live for a very long time to come and guide those who are engaged on the Path.

Please accept the expression of the loving and fraternal sentiments of your respectful servant.

THE LIFE DIVINE

(*Sister Lalita alias Lulu Wilding*)

THE Divine Life is truly the only happy life. It is life tuned to all good; and lived in harmony with Cosmic Law.

To keep this law, not because we are afraid of the result of law breaking but because we are one with the law, that is the Divine Way of Living.

The law is 'As you sow so shall you reap'. The Law is that which works for harmony in the universe. It is the Power of Love. For the power of Love is Preservation and Cohesion.

Overflowing Love is expressed by Service.

All the great religions teach the importance of Right Action. Right Action is doing the correct thing at the right moment. It is the result of living in right thought and right feeling.

Thought, Will and Love ever turned towards the highest living must lead to the Divine Life.

The heart is the most important dynamo. We have great powers within ourselves; therefore, we must be careful to understand these powers and to use them rightly, for the good of others as well as ourselves.

Thought is a great power. We must learn to control that power.

Love is a power. We must consecrate that power to good.

Since thought is a power, we must learn to see in what channels this stream of power habitually runs; for thought and heart are closely connected.

Will is the power of the heart and thought directed towards a particular object on which the thought has dwelled, and filled with the Love Power generated within the heart.

Thought, love and will are the powers within us. Whatsoever things are pure, whatsoever things are of good report, think of these things.

Dwelling ever in thought on the pure and the good, then shall our hearts generate love for the good, then shall our wills be directed towards achieving good for others and ourselves, then shall we express the inner good in service.

So shall we learn to live the True Life, and in this finding realise unfoldment of the spirit, content and happiness.

At Ananda Kutir, His Holiness Sri Swami Sivananda has such a centre of Divine Life. Here, on the banks of holy Ganges, at the foot of the mighty Himalayas, has grown,

through Swamiji's power of thought and heart and will, a hub of activity directed towards the purifying of self, and of service to others.

Tirelessly he works here, teaching, writing, healing. Swamiji sends out his thoughts of love and service and self-discipline in his books on Yoga, on the great Eastern Wisdom, and the truth in all religions. Here are manufactured in the Ashram dispensary medicines from pure herb and mineral ingredients. Here can be found the rest, quiet and simple living with noble teaching, which can cure the sick in soul, and set on the right path the seeker after Truth.

Love overflowing in service, a beautiful simplicity which scorns to pamper self when so many in the world are suffering; this is the harmonious living within the Law of universal brotherhood of Ananda Kutir's great and loving Founder. Here, indeed, is to be found a man who lives what he teaches. In this exponent of the Divine Life we find one who lives divinely in love and service.

His thought, his love for humanity, his sacrifice of self, have built up the Forest Hermitage, blessed by the radiations of the Himalayas, and enshrining the pure, lofty, yet child-like spirit of our beloved and revered Sri Swami Sivananda.

HIS LIFE : A SERMON ON SERVICE

(*Prof. K. R. R. Sastry. M. A., M. L., Allahabad University.*)

TO write on the works of Swami Sivananda whose life is a Sermon on Service is in a sense a difficult task; yet to a pilgrim on the spiritual path it is a sacred duty.

His kindness in answering the difficulties, interpreting the dreams of Sadhaks, his dynamic interest in all the Divine Life Society members,—these are at so deep a level that words fail to evaluate them.

The volumes from his unflagging pen which have been reaching me since 1936 are bearing testimony to the evolution into a Great Acharya that has characterised him. A descendant of that lion among Vedantins, Sri Appayya Dikshitar, the Swami has been rounding his deep yet lucid studies through his commentaries on the *Prasthana-Trayas*.

Our Master commands a style in prose and free verse that no non-Indian ever feels any difficulty in grasping the core of his writings.

In fact he has been haranguing from many a platform for a harmony of the head, the heart, and the hands.

For this iron age, Narada has ordained the path of Bhakti ; and Sivananda's work on Bhakti-Yoga has passed very often from my humble study, to some of the most intellectual of my judge-friends here.

There is directness, freedom from verbosity, sweetness and a cosmic sympathy in his mode of approach.

Above all, his greatest contribution is that the human being can here and now lead a Life Divine.

The overstrong politician, the dejected householder, the discarded widow, the busy official, the recording journalist, why, statesmen, scholars and seekers, have found a haven of peace at his ever-open Ashram in the Himalayas.

His Pradakshina of Mother India gave a chance to thousands to honour this dynamic Vedantin.

What else remains but to bow to our Spiritual Guide and through him to Cosmic Light to give us firm understanding.

A VANGUARD OF WORLD-FELLOWSHIP

(Rev. Dr. J. Lovewisdom, D. D., California.)

THE supreme quality that strikes the Western student who has not been honoured with the presence of Sri Swami Sivananda is his unique genius to express the profoundest mysteries in simple three-word sentences. Sometimes we feel ashamed, for what has taken volumes to explain to educated understanding that limits all comprehension, the Swami reveals with three words that any child can understand. Wisdom is the most evident and simplified, but in the West, especially, the tendency is to cloth it in secrecy requiring a fortune to uncover, and a university education to even approach Truth in Spirit, it would seem. Swami Sivananda is the great spiritual writer of our time.

Next, the tolerant and loving acceptance of all religions of God shows the Venerable Sivananda's love of all mankind. If there is anyone that has done the most for unifying world understanding for world peace and its cause, universal religion and world-fellowship, certainly can vote for our Swami who has done so very much for universal understanding of the similarity of purpose and doctrines of all faiths.

The gospel of world renunciation and discipline is unsurpassed in this day of liberal and easy-going paths that accomplish nothing. To just give the student a lot of sugar-coated words, nothing to do but read a lot of high sounding words, attracts a number of insincere students. The Swami does not waste time on anything but true, earnest di ciples. If there ever was a time that needs disciples born of penance, it is today with all this incompassion and modern luxury that removes people from the suffering of those who make their comfort possible in the body of humanity.

Some societies offer charity in the way of food, medicine, clothing, etc., to the unfortunate. But having received, the next day they are again waiting for a handout at your door. This alone does not remove poverty. However, there are others that get at the cause of the poverty of people, they show them why they have not been provided for by the All-Providing, through literature. If a man is righteous, works for the Lord, the Lord never fails to provide, whether he is in business for himself or a wandering monk. However, it is not very satisfying for one to ask for bread and receive a book! Ask for healing and then receive a pamphlet on prevention of the ailment! At the Divine Life headquarters and world reaching society, all is taken care of, immediate satisfaction and future protection, also.

May the Swami's teachings circle the globe with his wonderful unity of purpose in universal religious rebirth.

HIS LIFE: A POEM IN MYSTICISM

(Dr. M. S. Natarajan, M. A., Ph.D. New Delhi.)

SWAMI Sivananda's life has been a poem in mysticism. This poem unlike many other poems dealing with similar subjects, has been composed in a different meter. Service to the people, the land and the humanity has been the central theme of the poem. If any Sanyasi has set himself about as a glorious example to others, of a life of service, help, guidance, moral, material, mental and spiritual uplift, it is Swami

Sivanandaji. He began his life in the humanitarian cause as a medical man, and has followed it up in the same humanitarian cause in a higher and spiritual level.

It has been one of the dreams of the present scribe that he should witness some time or other in his life the institution of a vigorous order of Hindu Sanyasins after the pattern of the Jesuit Order. That Order has done splendidly for Christianity. Christianity has been served by that Order in almost all fields—human, material, mental and spiritual. Teachers, lay as well as spiritual, medical missionaries, engineers, scientists and writers have all joined that Order. Their code of ethics, rule of conduct and vows of chastity, poverty and service, are ideals which are common to all great civilised religions in the world and, particularly do they find many an echo in the spiritual teachings and renunciations of the great Apostles, Seers and Acharyas of our country. For some reason, divine or mundane, such an order has not been in existence at least during the present millenium in our country. The Ramakrishna Mission Society has tried to do something in the field of social service such as flood relief, medical help and teaching. But what this country wants, however, is an order of Sanyasins, highly educated and cultured, who would take these vows of poverty, chastity and service and dedicate themselves fundamentally to medical relief, social and educational services, etc. The religious background would be always there; the religious instructions and articles of our faith would inevitably permeate, envelope and surround every bit of their action.

I should think that Swami Sivanandaji is one of such ideal persons, who, by his own example of life and service, could take the lead in the matter. May he, in his spiritual wisdom and on the auspicious occassion of his 65th birthday, give some little consideration to these thoughts of mine.

HIS GREAT ROLE IN SPIRITUAL AWAKENING

(*Rev. R. Rayburn Phillips, Director, American Buddhist Society, Portland.*)

FIRM friends of the East such as the writer, hail with great joy the coming union of East and West. We hold that this greatly desired union is certain, a permanently divided world is impossible, and that there must be one world or none. This has been pointed out by some of our great scientists, also. Buddhists look forward to the coming epoch of Maitreya; this may be regarded as one of the signs of the coming union. However, the writer believes that the epoch can only come when humanity is prepared. Preparation requires time and great effort, and, more so for the West because of its present state of materialism. It must also be demonstrated to the West, and it may have to be in a terrible manner, that its superiority is only imagined and unreal.

Complete agreement on all points may not be possible and it is unimportant. Realization of the ideal of brotherhood and the removal of all barriers are important. There can and must be a free and complete interchange between East and West.

One of the best American moving pictures ever made, and the only one revealing Buddhist influence, was the *'Lost Horizon'*. This beautiful picture depicts what the New World will be like when men learn to live and work together in peace and harmony. Shangri-La is not, we hold, a mere impossible dream but a glorious vision of what is to

come. This new world would be very long in coming if it were not for the tireless efforts of great souls like Sri Swami Sivananda. The writer is one who fully appreciates the truly great work the swamiji is doing for the world; his dynamic power and great compassion are felt here in this far away American city. The writer considers it a great privilege and pleasure to be in contact with the Swamiji. Holding firmly to the Bodhisatta ideal is often very difficult when surrounded constantly by people wholly uninterested in spiritual matters. There are, indeed, a few in America devoted to Amitabha or Truth. There are too few Americans who can see the whole picture clearly. One of these, the brilliant writer Kathleen Norris, was years ago moved to say "We are plunging blindly into deeper and deeper chaos". This plunging has continued with ever increasing speed until now in the year 1951 we are truly in an alarming state, not alarming to the writer because he is a Buddhist. Neverthless he finds the situation very depressing. Buddhist compassion impells him to try to save the country but he can do but little. Only mass spiritual awakening can save the American people from grave disaster and terrible suffering. The writer desires to convey unlimited thanks to the esteemed Swamiji for his outpouring of love to America and for the encouraging support he gives us, inspiring us to continue with our spiritual work.

HE HAS A MISSION TO FULFIL

(Sri Mac W. Benkler, Chicago.)

ABOUT once every four to five hundred years nature gives forth a soul with a mind that is so profound that we wonder whether it is not a composite of half a dozen personalities.

Such minds were possessed by two men; Maimonides who lived in the thirteenth Century and Swedenberg who lived in the eighteenth Century. The prolific writings of both men in a half a dozen fields were so complete that even today they are used as text. Such a mind no doubt is possessed by Sivananda.

This man, in order to give humanity a way of life that will give it "Peace of Mind", renounced the world, so that he could give all his person to it. His prolific writings on the Yoga Philosophy are not only complete, logical and easily understood but also tell the student in a simple way how to apply the Philosophy in daily life.

How wonderful to have such magnificent, sincere men as Sivananda who are divinely inspired and guided and who give to a groping, spiritually hungry world the food it needs, who show them a path to eternal peace and who also present a philosophy that does not interfere with a man's religion and basic belief.

May the Lord of this universe keep this divine Swami Sivananda among us a long time, so that he can continue to do his noble work and bring into fruition his life's dream —spreading all over the world the Yoga Philosophy.

Perhaps, who knows, that may be the way that men will lay down the sword and start being human again.

A MASTER OF HIGHEST REALISATION

(Sri Denis Gray, England)

IT is very difficult for me to write anything of, or about, Sri Swami Sivananda, because when we write anything about a certain person, we describe his appearance, character, mannerisms, abilities and so forth. The merits of Sri Swami Sivananda have been eulogised sufficiently in numerous books, leaflets, pamphlets, magazines and speeches. But, surely, the best description of him, is embodied in his own works; for, all the praise and merit that is bestowed upon him falls far short of his greatness as expressed in his own works. When the body of Sri Swamiji and those of the many who praise him have returned to the earth, his works will remain as fresh as ever, to inspire and elevate universal humanity.

I can no longer regard Sri Swami Sivananda as a man, a body, or even a person. Swami Sivananda is a name only; this object that answers to the name of Denis Gray, is a name only. But something from that Being who is known as Swami Sivananda entered like a fire into this being known as Denis Gray. Atman is the only Guru, and it is Atman in Sri Swamiji that attracts the aspiring Jivas, like a gigantic magnet, and impels them to strive to realize their Essential Nature.

In the light of this, one has cause to wonder as to what the attitude of Sri Swamiji himself is towards all the adoration and praise that is showered upon him. Being a Jivan-Mukta, he is evidently beyond both censure and praise, and yet knows that, for many people, it is necessary to have a form to idealise, to venerate, as an example of perfection to be striven after. But in the words of Sri Yagnavalkya, a thing is dear, not because of that particular thing, but because of the Self is that thing dear. Thus Sri Swami Sivananda is so very dear to us, because the Self or Atman has "become" as it were Sri Swamiji, or Sri Swamiji has "become" Atman. Hence the love and adoration that we try to express to our Guru is not towards some particular person, or teacher, but to the Teacher of all teachers, Atman.

Perhaps, it is this attitude which Sri Swamiji would appreciate from us most. It is an attitude, moreover, arising from his own teachings i.e., to realise the Immortal in us, and that Immortal is the same in all, and is the basis of all true philosophy and Religion. Sri Swamiji would never have us worship him, but the Atman that manifests through him. It is well to remember that what is unitary in the noumenal world expresses itself as multiplicity in the phenomenal world, the world of names and forms. There have been countless Sages and Saints the world over, who have manifested the Noumenal through them, and these manifestations appear to be different, although proceeding from the same source—Atman, or Brahman. The differences are due to the age, climate, type of people, and the like, through which the Atman manifests itself; but the teachings and experiences of the sages and saints the world over, in their fundamentals, remain the same Ageless Wisdom—The Sanatana Dharma.

When these facts are ignored, sectarianism, bigotry, and narrow-mindedness, the products of Maya, become the order of the day. These are some of the evils that Sri Swami Sivananda has had to contend with, and, like the Sages of Old, he has arisen triumphant from the battle.

Sri Swamiji would have us see Atman in all things, in all people, in the Sage, the Saint, artist, poet, learned Pundit, in the rogues and in the ignorant, in the flowers and trees, in the iron-bars and stones. He would have us see that one Divine Being pulsating in all things, he would have us understand the Dance of Siva. So where we love and adore our Guru, we are in fact loving all things. This is perhaps the attitude that Sri Swamiji would appreciate from us most. The lesson to be learned from all this is that, if we hate anyone, we hate our Guru also; that if we try hard to love all, we are loving our Guru also. May all beings be Happy!

AS I UNDERSTAND HIM

(*Sri Y. Mahalinga Sastry, M.A.B.L., Principal, Sanskrit College, Dharmapuram.*)

SWAMI Sivananda's spiritual personality now floods the country and beyond like one epoch-making outburst of Nature's forces, immense and inevitable, limitless in its exuberance, amazing in its variety, comprehensive in the whole and crystal clear in the minutiae of awe inspiring might and captivating grandeur. His Brahma-Sakshat-Kara seems to be evident in his work, as that of Suka was in the woods answering for him when his father called out to him with affection. "Oh my dear son! Where are you going leaving me alone?"

Swami Sivananda has established communion with the Eternal and limitless which pervades all Nature, and Nature seems to function through him. We find the richness, the plethora, the inexhaustibility, the all-comprehensiveness, the inscrutable subtleties, the wonderful perfection, the large generosity which knows no calculation, the invincible charm and, last but not least, the unperturbable aloofness compatible with an all embracing pervasion, of Nature in his speeches, writings and activities. He has attuned himself by his Yoga and meditation to the Almighty spirit behind the phenomenon of the universe. He has found out the Rhythm which governs or underlies creation, life and dissolution—the cosmic rhythm which in the Vedas is glorified. The rhythm, which is expressed symbolically in the philosophical concept of "Soham", has been thus illuminatingly interpreted by Swamiji in an article in the *Divine Life* journal (June, 1951, Pp. 135-6):

"In Sahaja Samadhi the Soham Bhavana becomes automatic, continuous and natural. The reality of God and the unreality of names and forms, and the inner realisation that the individual self is none other than the Supreme Self that pervades everywhere and everything, comes to stay in Sahaja Samadhi."

"The inhaled and the exhaled breaths constitute the rhythm of Soham and man as he lives can facilely live in Sahaja Samadhi all the 24 hours of the day if only he knows and realizes the great Truth."

"The Satwic ego is slightly in evidence in Sahaja Samadhi which enables the Yogi to live, experience and work, but without forging the chain of Karma any further. The Yogi lives and moves about to exhaust his Prarabdha Karma. In this God-conscious state he "vigorously engages himself in Lokasamgraha". "In sefless service and cosmic love, Karma is rapidly worn out" and by an automatic process the Yogi passes from the Sahaja Samadhi to the Nirvikalpa Samadhi. It requires effort on his part

only if he chooses, out of compassion for the masses, to continue in the Sahaja Samadhi state longer. His dedication of himself to selfless service prevents all possibility of the slight Satwic ego assuming Rajasic propensities which might bring about a downfall. At the end of his life the Yogi of Sahaja Samadhi, having exhausted the Prarabdha "attains Brahma Nirvana" which is the same as Nirvikalpa Samadhi.

I have adopted the words of Swamiji himself in the foregoing paras to describe the Sahaja Samadhi state, as I cannot in the least presume to speak from experience. *As I understand it*, this state is spoken of in reference to Suka Brahman in the words सर्वभुत हृदय "pervading the minds of all beings". During more recent times Sri Sadasiva Brahmendra was a conspicuous example of the same type. To find out the note which unites all hearts to form a rhythm is possible only for the Yogi in Sahaja Samadhi. It is rather a rediscovery or a restoration to a pristine condition after the elimination of the disfunctioning element which had in due course asserted itself. That element is the ego. The suppression or elimination of the ego is the greatest and for the reversion to the cosmic rhythm or the rhythm of the Vedas who has established himself in that rhythm has found out the G.C.M. for living in harmony with all hearts in the human and the animal kingdom in creation. He functions as the connecting link between the Infinite and the finite. Swami Sivananda's ascent to this blissful state should be measured by the standards supplied by himself; for, who else can dare to speak with authority on such a transcendental subject ?

May he choose to continue for several years more in the Sahaja Samadhi state engrossed in his selfless service for the uplift of humanity in general and the guidance especially of those who are lucky in getting into contact with him as spiritual aspirants

A VOICE FROM FRANCE

(Sri Charles Andrieu)

I FEEL sincerely glad in adding a few words to the manifold homages which are just now flowing towards the Saint of Ananda Kutir from every part of India and other countries, and to convey to him an unassuming testimony of his French admirers, in commemoration of his 65th birthday.

I am indebted for my introduction to Swami Sivananda Saraswati to my distinguished friend Jean Herbert, who presented me with Swamiji's work, *Concentration and Meditation* and I greatly appreciated after studying it. When Jean Herbert requested my contribution to the French translation of this book, I accepted the assignment with delight, thinking of the value of such enlightenment for my fellow-citizens, who are greatly in want of spiritual help, on account of their agitated and wearisome life under present circumstances. I felt so pleased to have a share in this opportunity of making them acquainted with the great Sage, far away, on the banks of the sacred Ganges !

Thus came out *La Pratique de la Meditation*, the French version of Swamiji's work. I must confess that spirituality in our country is far from being, as in India, a leading part of daily life. French people, like other occidental people, are prone to think that spirituality requires spare time, and they have none.

However, the number in our country is steadily increasing of those who grow wearied of empty excitement and are, sometimes with anguish, go in search of a way out of the stifling atmosphere which they live in.

To them the teachings of our dear Swami Sivananda would be of the greatest value and I hope that they will gather more and more adepts in our country, as everywhere else.

As for me, I am now acquainted with a great part of Sivananda's writings and deem it a point of honour to proclaim my thankfulness for all I owe him.

Long live, then, long live Swamiji !

THE KINDLY LIGHT

(Sri Bindeshwari Prasad, M. A. Dip-Ed. Agwanpur, Barh.)

IN 1935 a Himalayan monk told me that His Holiness Shree Swami Shivanandaji was born to create a spiritual revolution in the world. In the same year a sage who lived on the banks of the Narbada published an article that a Rishi would preach the religion of universal brotherhood from the Himalayas, and that his sublime voice would be heard with great interest by the whole world. Ever since that year, my eyes have ever been fixed to Ananda Kutir which has now developed into a great spiritual power house.

His Holiness Shree Swami Shivanandaji is one among those liberated souls who, having become freed from the fetters of physical embodiment, go about teaching men truth and righteousness. He is the kindly light to lead man heavenward. From his very birth he has turned his gaze inward. There were temptations before him, but he was above them. He became a doctor and could have earned vast wealth, but his mind revolted, and he became an ascetic. That was natural for him. Lord Buddha was born perfect. His father tried his best to chain him down to this world, but he broke the fetters. Prophet Mohammad was born among the Arabs who were sunk in gross materialism, but he had no attraction for anything that he saw around. He used to live away from human habitation in the cave of Mount Hera. Socrates hated every worldly thing. He thought of nothing but the moral regeneration of humanity. He was poisoned to death, but his spirit is living among us even today. The examples of such liberated souls can be multiplied to any extent. His Holiness Shree Swami Shivanandaji is one among those souls. He is a blessing to thirsty humanity. His self-interest has been killed as it has been transferred to the interest of humanity. He is *swa-swaroopasthita*—the cloud of holiness above all afflictions and Karmas. He is ever thinking of lifting up the blundering souls. He is not bound up to his gross body like other human beings. Let the world take advantage of his presence before it is too late. May he live among us for many years more !

Read ! Practise ! Realise !

PRACTICE OF BRAHMACHARYA. *Rs. 1/4/-*

(By Swami Sivananda)

GRANT US THY DAILY GRACE

(Sri G. Robinson, London.)

GLORY to Siva
The Saint and the Sage,
Shedding his Light
Throughout this Kali age :

Dispensing medicine,
Helping to cure
Man of disease,
Making heart and mind pure ;

Solving our problems
Without undue delay,
Ensuring balance
By most direct way.

Secrets of life
That the prophets of old
Gave to disciples
Your teachings unfold ;

Showing the path
To be trod by each member
Of God's children who have
Entered Sadhana ;

Leaving no stone unturned,
Moving the weeds
That obstruct growth of man's
Divine Life needs.

People from far distant lands
Look to thee,
Knowing thy ways can save
Humanity.

Thank you, Lord, for strength
In this world to face.
Thy will be done.
Grant us thy daily grace.

OUR BENEVOLENT PRECEPTOR

(Sri R. Viswanathan, B. A., Editor, "Champion", Calicut)

I HAVE written often on the various aspects of the life and activities of the Sadguru in my own Journal *Champion* and in the *Divine Life* magazine. I have also written a book on his great life, which awaits publication. I have little to add except the feeling that after all I have but known His Holiness only very little and through my own very limited vision and intellect. This feeling has almost become an obsession since I had the holy physical vision of the Gurudev last October at Madras. The Swamiji gave me a compassionate look as I lay in prostration at his holy feet, and my tears so clouded my eyes and heart that for a time I had lost my power of speach and thought. It was a holy moment in my life and since then my veneration has become so profound as to have the Gurudev in the innermost recesses of my heart all through the hours and minutes as the God to be worshipped and not a man to be spoken of or written about. If I have now overcome the feeling, it is a gain in Guruseva. Sri Swami Sivananda must indeed be a divine person charged with a definite mission—the re-awakening of the soul of man, long in slumber. Else, a Jivan-Mukta like His Holiness would not so intimately concern himself to appeal to, cajole, interest and inspire lakhs of people in a variety of ways, everyone of which is planned to rouse the moral and spiritual consciousness in man. A perusal of his books will illustrate this. From common moral concepts, rituals and religious dogmas, the Swamiji raises the people to the pinnacle of Adwaitic philosophy. The methods adopted are never

dogmatic or severely critical but embrace every practice and faith to raise the particular votaries along means best suited to their temperaments, tastes and capacities. It is in this unique method that His Holiness scores and occupies a position distinct from his contemporaries of the past and present. There is a notion that great Yogis will be in seclusion, always in meditation and even unknown to the general people.

This view is entirely wrong for a good number of reasons and specially for the practical and selfish one that, if they so live in isolation, the world will miss their great influence to elevate and ennoble. That, then, is the divine mission of Gurudev to elevate and ennoble human life to a point when it will be possible for every individual to experience the joy of life and living, in its true spiritual sense as different from the one which the vast majority of people all the world over vainly seek after in wrong channels, only to endure endless grief and pain.

The Swamiji's ideals and mission have already spread far and wide but they need, however, to spread farther and wider. It behoves every individual, therefore, who seeks happiness for himself and would like others to be happy, to do his or her best to co-operate whole heartedly in the divine cause. Thereby alone can man justify his heritage and fulfil his purpose and ambition. Love rather than hate, mutual help rather than selfish isolation, self-analysis rather than criticism of others, are the means to achieve the great end. H. H. Swami Sivananda instils these lessons by ways peculiarly his, in everyone who has the good fortune to come into contact with him and the useful institution he has founded. On this most auspicious day of the sixty-fourth brith anniversary of His Holiness, let us, one and all, pay homage to the Master and pray for his long life and health to fulfil the mission for which he has embodied himself.

PILGRIMAGE TO A HOLY SHRINE

OF DYNAMIC SPIRITUALITY

(Dr. P. D. Kapur, M. A., M. B., Ch. B., London,)

[Leader of the Animal Welfare Delegation to India.]

AFTER my delagation had completed their tour in India, some of us proceeded to Ananda Kutir, the headquarters of the Divine Life Society, to seek spiritual sustenance and inspiration. There we were very kindly received and welcomed, offered hospitality and shown round the Ashram and the temple. It is truly an abode of peace and tranquility. The whole atmosphere is so very refreshing and elevating that we felt we were on holy ground and our visit was indeed a pilgrimage and our good fortune to meet Sri Swami Sivanandaji Maharaj, the Founder-President of the Divine Life Society, whose kindliness, cheerfulness and, above all, his saintliness have left a permanent impression in our hearts and minds.

Swamiji's words are soul-inspiring and his sublime teachings are essentially practical. His aim in spiritual instruction is not so much to discuss mere abstract theories but to insist on the *practice* of Dharma in every-day life. He is not a visionary or a secluded hermit but an intensely practical Yogi. At once a seer and a Sanyasin, he is highly intellectual, full of compassion and divinely inspired. He is a great spiritual luminary of the New India, whose lustre

has shone far and wide, and the Prophet of a New Age whose practical philosophy insisting on "practical action in living present instead of merely resting on the laurels of a glorious past but doing nothing else" has won him countless devotees and followers everywhere.

Swamiji is trying to set in motion in the life of the people a new, dynamic spiritual impulse. The Divine Life Society is doing excellent work for the spiritual uplift and regeneration of man. Animal Welfare also is essentially a movement for the reformation and spiritual unfoldment of man. Thus, we are engaged upon a common task and are working for a common ideal. We must, therefore, realise that there is a very close connection between infliction of suffering on defenceless creatures and the sorrows of mankind, that animal welfare is simply another fact of human welfare and these two are so inextricably linked together and interdependent that we cannot have one to the exclusion of the other. Man merits his own salvation only through the salvation of *all* beings.

Let us, therefore, co-operate with the Sage of Rishikesh and together help onward the wheel of human progress through the ways of ethics, morality and spirituality to our proper Destiny—universal peace, brotherhood of life and God-realisation.

We offer our obeisance and respectful greetings and congratulations to Swamiji on his 65th birthday, and as "each moment of his earthly sojourn is a silent blessing to the soul of mankind", we wish him long life, full of health and vigour, to enable him to guide our future destiny in this troubled age.

IN MY FATHER'S HOUSE ARE MANY MANSIONS

(*Dr. Judith Tyberg, M. A., Ph. D. California.*)

THE meaning of the above phrase from the Bible was more deeply revealed to me while visiting the holy Ashrams in India; each had its unique contribution to the spiritual upliftment of the human race. In the mansion of the West, where God has revealed many wonders leading to scientific progress and hence to humanity's physical welfare and happiness, I have been blessed with unusual opportunities and bounties not only physical, but intellectual, aesthetic and idealistic. With all that, not until I entered the Ashrams of India—where the spiritual life is all in all, where God and Divine Mother are the Supreme Ordainers and Beloved—did I feel my *whole* being thrill with a promise of fulfilment. I felt, just as scientific knowledge has become humanity's, so must the vast treasuries of spiritual knowledge developed in the mansions of the East become available to all mankind. No variety of differentiation should be shunned; for, the more God expresses himself here in this universe the more multiple will be His expressions and experiences in the world and in the heart of man.

So what tribute do I offer in gratitude to Sivananda on his 65th birthday and what riches did I gain at his mansion at Rishikesh on the holy Ganges?

First: An illuminating interpretation and application of India's religious life of ritual, ceremony, worship, charity and meditation.

Secondly: An awareness of God-consciousness, which gradually dawned in me

while wandering on the Ghats and watching the pilgrims on their way to Gangotri or communing with them before they boarded a boat to cross the Ganges to some other temple, while hearing them chanting their love to Mother Ganga as they crossed the stream, while taking part in the devotions and meditations at sunrise and sunset and talking with disciples regarding their life-purposes, while seeing the daily blessings and charity work of Sivananda to all pilgrims and passers-by, and while singing Kirtans with the Sadhaks in the evening under the stars on Sivananda's varandah which overlooks the Ganges. I felt like the Alice in Wonderland, for I was in an absolutely different realm of consciousness, motive and life, where God was manifest and acted as the driving force to action. God actually was the first impulse of thought and action on waking and going to sleep. In a word, God is the keynote in this world. My world of the West seemed a strangely out-of-the-universe scheme, and yet, deep within me I knew it must have some place in the Great Plan. The uplift however was very intoxicating to my soul, and for this I give Narayana my profound thanks.

As I travelled and stayed in other Ashrams and holy places, and talked with the sages, I come to know, within me that there must be a link some day between the Soul of the West and the Soul of the East, between the two mansions of God. In India I was taught how to become a conscious participator in the God's unhampered Work, or shall I call it Lila.

SEVEN VERSES ON SRI SIVANANDA

(Pandit Sri K. V. Krishnamurthy Sastri, Deccan College, Poona.)

महामोहावतीद्विविधविषयग्राहकलिताद्
दुराशाकल्लोलाद् षडरिनिवहौवीत्सुगहनात् ।
भवाम्भोधेस्त्रातुं ह्युरुकरुणया जीव निवहान्
शिवानन्दाभिख्या जगति विजयन्ते यतिवराः॥१॥

The best among the ascetics, called Sivananda, triumphs in the world, for the purpose of saving, with great mercy, the host of individuals from the ocean of worldly existence, the whirlpool of great delusion, infested with the crocodiles of various objects of the senses, with the billows of bad hopes and impervious with the submarine fire of the multitudes of the six enemies.

अटन्ति द्राधिष्ठानखिलविषयान्, भूरिविषयान्
सुसूक्ष्मान्कारुण्यात्स्वयमुपदिशन्त्योपनिषदान् ।
तथा श्रुत्युक्तीनां विषयपरमात्मन्युपहित—
स्त्रचिता अप्येते ययुरिह दमैर्निर्विषयताम् ॥२॥

He moves about in distant places and personally imparts with compassion the knowledge of the subtle Upanishadic tenets which abound in varieties of subjects; his mind rests on the Paramatman, the Supreme Being declared in the Srutis, and (so) through self-restraint he has become objectless (i. e., free from the contact of objects).

तटे मन्दाकिन्या अकृषत निजं ह्याश्रममसौ
हृषीकेशाभिख्ये यमिजनपवित्रे सुविपुले ।
परब्रह्मध्यानप्रवणमलयो यत्र दयया
समुद्धर्तुं सर्वानपि च निरघैर्भुर्भवभयात् ॥३॥

He has his own Ashrama on the bank of the Mandakini at Rishikesh, which is extensive and pure with many hermits, where is the mountain-region helpful for the practice of meditation on Para Brahman,

and where, he with mercy, is intent upon saving all from the fear of birth and death.

अधीते लोको यल्लिखितविषयानादरयुतस्,
तथा चिन्तं चिन्तं मनसि भजते निर्वृतिमपि।
गुरूणां निध्याने वहति हृदयानन्दश्रुमपि
ध्रुवं भाग्याधीनं जगति महतां दर्शनमिति ॥४॥

The subject matter of his writings is eagerly read by the people and it brings satisfaction to every mind and happiness while in meditation on the Guru. Certainly, in this world, the sight of the great ones is directed by fate.

जगत्याविर्भूताः कति न यतयो नः श्रुतचरास्
तिरोभूताः श्रेयः किमपि जगतां यैर्न रचितम्।
वहन्तः खद्योतीं नभसि किल लीलामुडुगणाः
न पान्थस्यालोकं विदधति तमिस्रासु कुहचित् ॥५॥

How many saints of whom we hear have not 'appeared' in this world and disappeared and (yet) have contributed to the blessedness of the world! The stars which twinkle and give their light like that of a fire-fly are not sometimes at night visible to the eyes of the traveller.

व्यतिक्रान्ताः पंचाधिकदशकषट्कं हि गुरवः
समानां संबिभ्रत्यथ यदसमानां श्रियमिह।
तनोरेतत्तेषां पिशुनयति दैनन्दिनतपः
प्रकर्षं योगं चेत्यहह! मुनयोऽगण्यत्रिभवाः ॥६॥

The Guru has passed sixty-five years now and his body with incomparable splendour indicates the excellence of his daily Tapas and Yoga! Ah! the Munis are of indefinable glory!

जगत्सर्वं नेतुं सुपथि, निगमान्तं प्रथयितुं
ककुप्-प्रान्ते, शिष्यानसकृदुपदेष्टुं दिशि-दिशि।
लभंन्ता श्री शम्भोः परमकृपया, नश्च सुकृतैः
वपुदीर्घ्यं कर्मक्षमिह शिवानन्दयमिनः ॥७॥

To direct the whole world to the right path, to spread (the knowledge of) Vedanta in all directions, to instruct the disciples at all times in every direction,—may Sivananda the saint obtain, through the grace of the Lord Shambhu and due to our merits, strength of body, enabling (him) to continue (his) activity here.

THE IMMORTAL SAGE OF THE HIMALAYAS

(Sri K. Vaidyanathan, M.A., Vellore.)

AS directed by God, I had the good fortune to meet the Immortal Sage, Sree Swami Sivanandajee, the Raja Rishi of Rishikesh on the 10th May, 1951, at about 11-30 a.m. It was Thursday—a day sacred for the meeting of the disciple and the Master. Sree Swami Sivanandajee cast his profoundly merciful glance at me and gave a Message immediately after, commissioning me to start a Divine Life Branch at Vellore.

I took the message in all humility and, on returning home, I was wistfully dreaming of the possibilities of the future that awaited for the Raja Rishi to spring into universal fame as a World Teacher spreading his message of love and unity far and wide, yea! to the four corners of this inhabited globe, and thus fulfilling the age-old dream of all great prophets who prayed to God, "Thy Kingdom Come!"

When the Divine Kingdom is established all over the world, there is absolutely no necessity for any safeguards for one against the other. Like Asoka of world-wide repute, one can immediately dispense with the Armies, the Navies and the Air forces for fighting purposes. And for peace purposes everyone may become a soldier of

service and sacrifice or a sailor of soulful songs for the adventure of commerce in a spirit of service, or as an airman to shower the flowers of cosmic brotherhood upon the heads of one large human family knit together by close friendship, love and wisdom.

Tennyson, the poet, has sung, 'The Parliament of Man, and the Federation of the World', as the dream of future great politicians. It is possible only when the sages, saints, poets and scholars have their legetimate sway over the human feelings, thoughts and wills. Here is the sage sitting at the feet of the World-famous Sentinel of Human Bliss touching the Feet of God in Heaven with His hoary head covered with snow—the Himalayas! There the sage Sivananda, the Immortal Raja-Rishi, sits meditating with tears of Love flowing down his massive but tender cheeks, thus representing the two great rivers of Bharat Mata, the Indus and the Ganges!

India was one, but to-day she is twin. The tears that flow from the two eyes of the immortal sage take their birth in the immortal heart of the sage—the Himalayan Heart! Since the heart is one, the men dwelling on the banks of these rivers, the Indus and the Ganges will certainly unite, as the two eyes unite in perceiving one object only.

The sage is born for bringing all people together as members of one large family under Heaven. He has combined in himself the forgiving love of Jesus, the dynamic driving force of the Prophet, the heart-melting compassion of the Buddha, the Spiritual genius of Sree Sankara, the catholicity of Sree Ramanuja, the analytical brain of Sree Madhava, the religious fervour and devotion of Sree Chaitanya and Sri Ramakrishna Paramahamsa, the illuminating look of Sree Ramana, the spiritual discipline of Sree Aurobindo, the eloquence of Swami Vivekananda and, in short, he is the sum of all who were born great and he is, indeed, the Messiah of the present and the future for the salvation of Mankind. Knowing his true mission, Raja-Rishi Sivanandajee chose the medium of English for his speeches and writings so that he might appeal to the three quarters of the humanity inhabiting our globe.

The Sage Sivanandajee, whom I am obliged to call Raja Rishi, will soon have the recognition of all political thinkers and political bodies in various parts of the world. He will guide the destinies of mankind by his Divine Life Societies scattered all over the world. His message will awaken even the lowest and the lost and make them feel as the sons of God. When the Day of Rejoicing, born of spiritual awakening, dawns, no more will there be materialism rampant. Competitive spirit will yield to co-operative spirit. All men and women will become the Trustees of God's Wealth all over the world.

The sage of the Himalayas has already sounded his clarion call to the warring men and women to rally round the banner of love, amity and unity. His one and only Message to all is, 'Be united and march towards the goal of God-realisation for everlasting joy and peace'.

All that is needed is to found new, dynamic Prayer Halls in every city, town and village, where all people can congregate and pray together for the welfare of humanity, so that one God who is the Father of all, will smile and come down to embrace all His children who have realised their oneness after centuries of struggle, though working under multifarious forms, with different names, creeds and customs—all to fulfil the scheme and design of God's creation.

Just as when candle burns nothing is lost, so when man serves another man, nothing is lost. The service of man increases

his dimensions of capacity, culture and character. The more one serves, the more one perfects oneself. Our Raja Rishi Sivanandajee has illimitable power by reason of his incessant service to one and all of humanity. He is, therefore, deservedly entitled to be called "The world Teacher", for the greatest service that a man can render to his brother is to teach him the highest principles of life that show the way to God or to put it in the words of immortal Milton "to jusfify the ways of God to Men."

HOMAGE FROM ACROSS THE SEAS

On the occasion of the 65th birthday of the greatest Yoga-Guru, Swami Sivananda, I send to his holiness my very best wishes with his other disciples and readers of the *Divine Life* in Czechoslovakia. We consider the books of his holiness a blessing for all people in the East and the West. These books, as valuable as scriptures, provide to all seekers Light, Power, Wisdom, Peace and Spiritual Felicity. May Brahma bestow our great effulgent star, the master and teacher Swami Sivananda, many years to live on earth so that he can guide the seekers in the right path. May God's blessings be upon our Guru !

—Sri Francis Bardon, Opava, Czechoslovakia.

* * * *

This is an age of awakening. Many souls have slumbered in utter darkness for many years ; many are still searching to find the true Light. Yoga is the basic principle in life and all religious processes that lead to Immortality and God-realisation.

I consider Swami Sivananda as a Living Christ on earth, a Living Krishna, teaching the world how to dispel the darkness of ignorance and perceive the Silver Star of Ultimate Truth.

Blessed are the teachings of the beloved Swamiji, which leads one to Cosmic Consciousness. His advent on earth is the second coming of Christ.

—Srimati Mazido Karmah, Chicago.

* * * *

Swami Sivananda Maharaj is indeed a great and lovely soul. He is an inspiration to all of us here. His Gita is a wonderful book, and the more I read it every day, the more I love it. If we follow what he teaches we shall indeed reach our goal, God-realisation. We wish we had some one like him in the West. May he live many more years to come and may his blessings be upon the humanity.

—Sister Veronica, St. Cennes-on-sea (England).

* * * *

I am studying Swami Sivananda's books word by word, line by line, and every time when I study them they become more interesting and instructive. His photo overlooks my writing table and gives me immense power and inspiration. I can well understand his look of grace which has charmed, consoled, inspired and blessed millions of aspirants and others, too. His letters have made me very happy and are of immense value to me. I read them often.

May God bless Swamiji to carry on the wonderful divine work !

—Sri J. Homan, Journalist, Holland.

* * * *

On the occasion of the 65th birthday of Sri Swami Sivanandaji, I should like to send him my heartiest good wishes. May he long continue the excellent and constructive work which he is now doing. An increasing number of people in the West are deriving considerable benefit from a study of his wise instructions on meditation.

—*Sri Jean Herbert, United Nations.*

* * * *

After reading a copy of *Swami Sivananda* I decided to send for his whole library. His books are without doubt the most inspiring and loveliest among Spiritual books that I have read in my three years of Yoga study.

Every spiritually inclined person should have a copy of any of the works of Swamiji and also subscribe to the *Divine Life* Magazine. For, they reveal the quickest and shortest way to find God if you are sincere.

In one year with the help of a Guru I have attained the Light and Spiritual Eye in my morning and night meditations. That alone is enough to tell me I am on the right Path.

My sincere advice to all seekers in spiritual life is to study and practise Yoga. Do not wait till tomorrow. Start today.

—*Sri Don Cross, Vancouver, Canada.*

* * * *

It is beyond my ability to pay a deserving tribute to our incomparable Sri Swami Sivananda. The world in all its ages had seen very few such men as Sivananda, who devoted their vast knowledge and precious life to the welfare of mankind. Sivananda is an unselfish soul with a divine heart, a light of wisdom, possessed with devotion to a great cause, which he has started.

I am very glad to rejoice, and add my felicitations to those of others, in earnest hope that he will live to continue his great unselfish services to mankind, and be our light house of wisdom, peace and happiness for many and many years to come.

—*Sri Salvo Elluf, U. S. A.*

* * * *

Swami Sivananda is one of the great leaders of mankind showing the way to regain their lost heritage through resurrection of the Immortal Self. That is the only way, he tells us, to get rid of all strife and pain. Our hearts are filled with gratitude for the example he has set before us.

Swami Sivananda gathers up the teachings of all great Masters in a chain of immortal flowers. Let us delve deeper and deeper into the words of this Master, practise his teachings, and thus transform our lives. It is only thus we can pay a befitting tribute to him, manifesting a heart that lives His Love.

Let our songs overflow with rejoicing for the presence of Swami Sivanandaji Maharaj in our midst. He has sacrificed his whole life to teach mankind how to tune the human will with the Divine Will, how to become fearless and manifest the latent Divinity that is within us.

—*Baroness R. G. Heyking,*
Lateral Association of World Friendship League, England.

BEAUTY AND REALITY

(*Dr. Raymond F. Piper, Ph. D.*)

[Professor of Philosophy, Syracuse University, New York.]

I HAVE been deeply impressed by the fact that the most mystics of all times have had to resort to the concepts of beauty and bliss to express their conceptions of the Cosmic Mind and the supreme happiness of man. Thus, the first two sentences in the "Universal Prayer" of Swami Sivanandaji read, "O adorable Lord of compassion, salutations towards Thee ! Thou art infinite Beauty, Joy, Bliss and Peace !" It is striking that the seer, in his intuitive and spontaneous vision of the Divine Being, should put beauty second only to compassion. In his biographical confession as recorded in the *Gospel of Swami Sivananda* by K. S. R. Sastri (page 16) we note many references to aesthetic values : "I enjoy freedom, power, beauty, energy, poise and health. I love nature, music, art, poetry, philosophy, beauty, goodness, solitude, meditation, Yoga and Vedanta."

In a variety of passages in *The Divine Life* magazine one finds clear references to the Divine Beauty ; "O Lord. I feel Thy Beauty in Himalayan scenery, in the flower" (March 1949, p. 53). Among the proofs for the existence of God he lists "Beauty, intelligent beings, luminosity, law, order, harmony" (June 1949). "The beautiful flower reminds us of the Unseen, the Beauty of beauties. It is a symbol of God. Be fragrant like the flower and radiate joy and peace" (Aug. 1949 p. 180). In his philosophy of Hindu symbols he commends the use of artistic images and ceremonies as aids in meditation and worship of certain kinds of individuals. In the eloquence of public speech and in the metaphorical richness and rhythm of his poetry we find beauty in realisation.

I take the salutation "Thou art infinite Beauty" as a literal metaphysical fact which is supported by abundant evidence and which involves far reaching practical consequences.

LET MANKIND HEED THE SWAMI'S MESSAGE

(*Madame K. Van Wynbergen, Brookline, U.S.A.*)

I CONSIDER Swami Sivananda as a veritable tower of strength and inspiration. Those that are near him will derive great benefit from so evolved a personage. Here in the West, one will find a few enlightened men and women here and there who put spiritual values first, but the majority has only material interest at heart. It is only those few that would be willing to take heed and follow Swamiji's suggestions to build a better world, where wars would cease with all its destructions, hatred, misery, heartaches and poverty. I cherish to pass on Swamiji's writings and live up to his instructions, invoking the blessings of the Most High who is called by various names, praying for his and his consecrated workers, that his massage may reach around the world to all those that are hungry for upliftment, to lessen the burden of those that are downtrodden and desperate. Peace be unto all beings !

SWAMIJI'S VISIT TO POONA

(*Dr. D. K. Viswanathan, Asst. Director of Public Health, Govt. of Bombay.*)

OCTOBER 25, 1950, was, indeed, a red-letter day in Poona. Swamiji's vast spiritual flood flowed down the gradient to men of little faith and set the turbines of human minds in active motion so that with conscious effort man may be illumined by the light of his own self and strive for happiness.

"Ceaseless action" most aptly describes the most dominant and dynamic trait of Swamiji. I have seen high-brows arch when his prodigious writings are discussed. In their view he writes not for the intelligent few. So what? He talks through his writings to the ignorant many and is it not what democracy needs and dictates? I have myself felt when Swamiji repeats some of his English songs like "Eat a little, drink a little, etc." that it savours of playing to the gallery and yet I was amazed at the number of requests made to me for copies of these and other songs ("The Eighteen 'Ities") from the cream of society in Poona, the best products of University culture. Verily the shepherd knows his fold!

Swamiji came, Swamiji saw and Swamiji conquered the hearts of thousands in Poona, men, women and children. Those like me, who are fain to cling to the delusion of rationalism and fear the slightest approach to religion, philosophy or spiritualism lest it should remove our only claim to be reckoned as a student of modern science, were profoundly shaken by his visit.

In his daily routine, in his prayer at a congregation, in his utterances to young and old and in individual conversation Swamiji is a living example of simplicity and serenity. The melody and majesty of his Kirtans stimulate devotion and meditation of one's Ishta Devata and bring complete oblivion for all else. His dynamic activity from minute to minute energises even the indolent and the liesurely and places them on the path of action, and not a few erudite scholars of religion and philosophy have testified to the profoundity of his appeal to the intellect. Swamiji is, indeed, a living demonstration of that synthesis of Karma, Bhakti and Gyana Yoga which is the central theme of all his teachings.

Great events like the visit of a holy saint kindle the fire of yearning and in the course of my thanks-giving on the occasion of Swamiji's visit to Poona I ventured to suggest a new approach to Divine Life through a synthesis of the modern concept of social health and our hoary spiritual tradition, to which Swamiji gave his kind approval. In some later issue of the *Divine Life* I hope to describe this 'new approach'.

SAGE SIVANANDA

(*Sri Swami Sadananda*)
[Professor of Yoga Vedanta Forest University.]

TODAY Swami Sivananda is a world-teacher. His disciples belong to all nationalities, all religions and all countries. Those who see him at Ananda Kutir, Rishikesh, are wonderstruck when they notice his untiring activity, unruffled temper, unstinting charity, unquenchable thirst for service, and unfailing devotion to the Lord.

But, how few of those who have known him thought about how he rose up to his present spiritual stature ? His rise was not due to any mysterious or miraculous intervention of the Lord. It was the result of hard nerve-breaking Sadhana undertaken with a determination which could not be shaken by the severest of trials to which man might be subjected. True aspirants after spiritual evolution should know the main incidents in the Swamiji's life, the conflicts he had to face and the conquests which he achieved.

It was on the 8th September, 1887, that Swamiji was born as Kuppuswami at Pattamadai in the Tirunelveli District of the Madras Presidency. His father, Sri Vengu Iyer was the Tahsildar of Ettiyapuram and mother was Parvati Ammal. Both were of high ancestry. The father was descended from the famous Appiah Dikshitar of Adipalam, Arni, North Arcot Dt., well known for his Vedantic writings and miraculous powers. Boy Kuppuswamy grew up, as all healthy and sprightly children grow, taking part in the village games, attending school, and helping his father at the time of Siva-Puja by making flower garlands, singing Kirtans and also dancing in honour of the Lord. He passed the Matric Examination in 1904, bringing credit to the newly-instituted Raja's High School by being the only successful candidate out of eleven sent up for the examination. When he continued his studies in the S. P. G. College, Trichinopoly, he won appreciation from the Principal Packenham Walsh and evidenced his histrionic tastes by playing the part of Helena when *Midsummer Night's Dream* was enacted in the College.

Even when he was a brilliant student, the inevitable internal conflict began—the conflict that was to influence him throughout his life. He decided in the end to sacrifice whatever prospects he might have had as a student of humanities, for the more onerous task of becoming a doctor. Evidently, his love of humanity was greater than his love of humanities. Therefore, he gave up the collegiate course in 1905 and joined the Medical Institute at Tanjore. He finished the Course in 1909 and set up practice at Trichinopoly. He was not satisfied with treating the patients who came to him and so he opened a medical Journal "Ambrosia" through the pages of which he gave medical advice to countless patients. He did not mind the financial strain involved in running the journal, because never in his life was he 'finance-minded".

While he was thus engaged, accounts were daily reaching India of the endless sufferings that our country-men were enduring in far off places like Malaya and Singapore, as indentured labourers at the mercy of the colonial set-up. His love of humanity once again asserted itself and paying no heed to the counsels of his friends and relations, he sacrificed his rapidly growing practice—for his love as a doctor was bringing for him an ever-increasing clientele—and betook himself to the land of labourers' tears, Malaya as it was then. It must have been extremely difficult to start life as a doctor in a foreign place where even the language in which patients were describing their ailments could not be understood by the doctor. But Dr. Kuppu swami had command of that superior kind of language which none other than he had mastered—that was the language of love. For seven years, till 1919, he was at the service of suffering humanity. Because, doctoring was to him a labour of love, he went of his own accord to the huts of the poorest of the poor and did his work in a

missionary spirit. He had then the opportunity to find out how insanitary were the conditions of life there. That was how he began work as a research scholar and became a member of the Royal Institute of Public Health, London; a member of the Royal Sanitary Institute, London; and a member of the Royal Asiatic Society. He even contributed medical and health articles to Journals and papers like the "Malaya Tribune". He stayed at Johore near Singapore till 1923, working along with the then famous doctors, Parsons, Green, Garlit and Glenny. He found something strange happening to him. He discovered that he was curing diseases not as a doctor, but as an agent of the Lord. He realised that his sincerity and his trust in God were being rewarded in that fashion.

Then began his real conflict. Was he to continue at Johore, earning name and fame, or was he to abandon that kind of life and place himself absolutely at the feet of the Lord? It was no mean mental struggle. But Kuppuswami triumphed in the end. He resigned his job in 1923 and came away to Banaras. Throwing himself at the feet of Lord Viswanath, he said: "Henceforth, I am Thine. Do what Thou wilt with me." Was this to be merely a lip-declaration? Not in Kuppuswami's case. He left Banaras and went unaided by any one, with not a pice in his hand, no second cloth with which to cover his body, throughout Maharashtra. He wandered about visiting Nasik, Poona, Pandarpur, Khedgaon, Dhalaj, etc., as a true Parivrajaka. Only the Lord was his friend. Whoever helped him on the way was only the messenger of the Lord. It was in that way that our world-teacher of today learnt the value of absolute surrender to the Lord. It was in that way that he realised the actual presence of the Lord. Having understood God and also the world, he came to Swarga Ashram, Rishikesh, in May 1924.

He got Sanyas in the regular way from Swami Viswananda. Three years he went on treating patients who came to Swarga Ashram. Every moment he could spare he spent in meditation. He regarded the patients as only the people sent by his Lord for his spiritual Sadhana, namely, selfless service. Then a philanthropic lady, the Maharani Suratkumari Devi, O. B. E., helped him with the materials for having a permanent dispensary at Lakshmanjhula in 1927. But even then he was going through rigorous Tapasya. Till 1932 he was an ardent Sadhaka who disciplined himself in very severe ways. Then he decided to settle at Muni-ki-reti in a small cottage which he called Ananda Kutir. He established a Charitable Dispensary here, too, in 1934 and established the Divine Life Society in 1936. The later history is well known. The Sivananda Publication League came in 1937, the Divine Life Journal was started in 1938. From then, the Annakshetra, the Primary School, the Bhajan Hall, the Viswanath Temple, the Akhanda Kirtan, the All-Worlds Religions Federation, All-World Sadhus' Federation, the Yoga-Vedanta Forest University, the Yoga Museum, etc., came on. Increasing activity brought on increasing recognition, and now he has reached the stage when many spiritual thinkers are of opinion that the peace of the world has to be established only by him. But one ought to remember that the life of Swami Sivananda bears ample testimony to the one indisputable truth that single-hearted devotion to the Lord and the true spirit of unselfish service to humanity, together, enable one to achieve anything that has to be achieved in this world.

ॐ 1st " September 1951.

Dr Chatrapathi M.B.B.S
Junagad.

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Sivanand

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